

A
Master-Key
 TO
POPERY
 CONTAINING,

- | | |
|--|--|
| I. The Damages
which the <i>Mafs</i>
causeth, &c.
II. A Catalogue of
<i>Miracles</i> wrought
by the Consecra-
ted Wafer.
III. The <i>Miracles</i> of
many living Per-
sons. | IV. The <i>Revelations</i>
of three Nuns.
V. The Life of
the good PRI-
MATE, and
Metropolitan of
<i>A R A G O N</i> ,
&c. omitted in
the Second Vo-
lume. |
|--|--|

JEREM. vi. 16.

*Thus saith the Lord: Stand in the Ways, and ask for the
 old Way which is the good Way, and walk therein, and
 ye shall find Rest for your Souls.*

V O L. III.

By the Reverend Mr. GAVIN, &c-

L O N D O N :

Printed for J. Stephens, at the Bible in Butcher Row,
 over against the Bear and Harrow Tavern without
 Temple-Bar. and Sold by A. Bettefworth, J. Osbourn,
 and T. Longman in Paternoster Row, W. Meadows and
 J. Brotherton in Cornhill, and the Booksellers of London
 and Westminster. By E. Mackeuen in Edinburgh, and by
 the Booksellers of Dublin: MDCCXXVI.



9 Bc



for the Protestant Religion, and your known
Advantages from your Learning, Piety, Zeal
of Ireland, which cannot but receive great
Choice of your Grace for Head of the Church
shewed in an extraordinary manner, in the
Princes of Europe) our most gracious King has
with a visible Superiority to the rest of the
Church and State. The Wisdom
able to preside over Affairs in
than the choice of Ministers
more commendable this Wisdom
one Action of a Prince shews



Mo
Hug
A
tro

May



with a
Princes o
shewed i
Choice o
of Ireland
Advantag
for the P



T O T H E

Most Reverend Father in G O D,

*Hugh, Lord Archbishop of
Armagh, Primate and Me-
tropolitan of all Ireland.*

May it please your Grace,



O one Action of a Prince shews
more eminently his Wisdom,
than the Choice of Ministers
able to preside over Affairs in
Church and State. This Wisdom
with a visible Superiority to the rest of the
Princes of *Europe*) our most gracious King has
shewed in an extraordinary manner, in the
Choice of your Grace for Head of the Church
of *Ireland*, which cannot but receive great
Advantages from your Learning, Piety, Zeal
for the Protestant Religion, and your known
A-2 Affection

iv *The DEDICATION.*

Affection for his Majesty's Person and Government; which, under God, is the greatest Support of the Reformed Churches.

This, together with your Grace's sincere Affection to the Pure, Primitive Doctrine of the Christian Church; and your ready Disposition to promote Works of this Nature, has moved me with an humble Confidence to put this third Volume under the Protection of your Grace, that it might, by your Influence, produce in the Heart of the Hearers, the Effects earnestly desir'd by

Your GRACE's

Most Humble, most Obedient,

and most Devoted Servant,

ANTHONY GAVIN.

TO

I
my wo
perstiti
Rome,
piness
Orthod
I ha
Practi
Coveto
marks
Geremo
Altars,
In my
Popes
Lives,
an Acc
several
In this
confuted
tend to
casionea
talogues
Consecr



To the R E A D E R.

IN three Volumes I have presented you with A MASTER-KEY to POPERY; and I praise God Almighty that the Protestants of these Kingdoms are so willing to Arm themselves with my works against all the fallacious Arguments, superstitions and wicked Practices of the Church of Rome, and at the same time to declare the Happiness they enjoy, professing the most pure, and Orthodox Doctrine of any in the World.

I have discovered in my first Volume the wicked Practices in their auricular Confession: The Pope's Covetousness in the Bull of Cruzada, and in the Remarks upon it: His amusing Indulgences: The Custom, Ceremonies, and Profit of their Masses, privileged Altars, Transubstantiation, Purgatory and Relicks. In my second Volume I have shewed you several Popes in their proper Colours, their abominable Lives, their Doctrine and Authority; together with an Account of the Lives and detestable Intrigues of several Priests and Fryers of the Church of Rome. In this Third Volume I have described the Mass, confuted the Reasons wherewith the Romans pretend to prove it, and remonstrated the Damages occasioned by it. Next to this, I have inserted a Catalogue of Miracles wrought (as they believe) by the Consecrated Wafer; nay, and by many living Per-

sons : Closing all with the Revelations of three Nuns and their Confessor.

All my Care has been, in this Work, to set forth lively, Christ and Anti-christ, and the Doctrine, and Abominations of Priests and Fryers, to the End, that two Contraries opposed, Christ, the true Light, may appear the more glorious ; and Anti-christ, the Child of Darknes may be viewed in his proper Colours ; that the one may be embraced with all Obedience, and the other abandoned with all Detestation and Horror. For if you would know by the Word of God, and be assured by the Testimony of his holy Spirit, that Anti-christ, foretold by the Prophets and Apostles, is already come, and the Son of Perdition revealed : If you would know the certain time, the Place, the Manner and Marks of his Revelation : If you would be assured by the same Spirit, that the Pope is the very same Anti-christ, so proved by his abominable Life and Doctrine, and by the Testimony of God's Word, and unrefutable Arguments drawn from the same : If you have a mind to know, that the Mass is a devilish Prophanation of the holy Supper of the Lord, a most Blaspheinous, Idolatrous and false Sacrifice, derogating from the most precious Blood, Death and Passion of Jesus Christ : If you would know that the same Jesus Christ, true God, and true Man, is the only Lord, Saviour and Redeemer of the World ; the only Advocate, Intercessor and Mediator between Man and God : If you would be convinced, that his Body and Blood once offered upon the Altar of the Cross, is the only true Sacrifice of a sweet-smelling Savour in the Nostrils of God his Father, for the Remission of Sins, ; and that this most holy Sacrifice of Christ, once only offered, is all-sufficient for the Sins of all Men,

and

and that
the same
Meaning
Lord,
fully assured
the Anti-
true Bl
contained
statement
to Hell,
Apparition
of the D
any Pa
Things.
in a plain
gnise, to
tion, kn
the Do
and Fr
Man
myself to
these my
ways to
and to sh
it, has
commit
Cause I
There
of this W
ken Han
Hell, ;
given yo
your self
ing these
perceive

and that no Place remains for any other Reiteration of the same Sacrifice: If you would know the true Meaning, Use and Practice of the holy Supper of the Lord, the Benefit thereof to the Faithful; and be fully assured by the same Spirit of Grace, which is the Antient Doctrine of God, leading to all Bliss and true Blessedness, confirmed with his sacred Word, contained in the Books of the Old and New Testament; and which is the Doctrine of Men leading to Hell, Death and Destruction, Confirmed with vain Apparitions, Dreams, false Miracles, and Illusions of the Devil; pray read these three Volumes without any Passion, and you will find in them all these Things. I have written them for the ignorant People, in a plain intelligible Stile, and with little or no Disguise, to the end that they may, without Equivocation, know what the Roman Religion is, and what the Doctrine and Practices of the Pope, Priests and Fryers.

Many of my Friends have blamed me for exposing myself to the implacable Fury of Popish Priests by these my Writings: But the great Desire I had always to do some Service to the Protestant Religion, and to shew my sincere and unfeigned Affection for it, has moved me to despise all sort of Dangers, and commit myself wholly to the Care of God, whose Cause I do maintain.

Therefore, Protestant Readers, except the God of this World has blinded you: Except you have shaken Hands with Death, and made a Covenant with Hell; Except God, for your willful Obstinacy, has given you over unto a Reprobate Sense, to oppose your self against him and his known Truth: In reading these three Volumes, you cannot but see, exactly perceive and taste, to your unspeakable Comfort, sweet
how

sweet are the Mercies of the Lord, in giving you Liberty to read the Scriptures, to hear his holy Word, to be Members of the best Constituted Church in the World; and in offering you by so weak and despicable an Instrument as I am, a full Discovery of the Abominations of the Church of Rome, that you may abhor and detest it, firmly adhering to the Principles of the Protestant Religion, and never to espouse any Party against our most gracious King, and his Government.

If these my Endeavours should happen to be acceptable to you, (as I have ground to believe they are, since in less than two Years, 5000 of my First and Second Volumes, are dispersed among the Protestants of Great Britain and Ireland) I shall assiduously apply myself to finish the Fourth Volume, which shall be a Master-Key both to Popery and to Hell: And in return to my Application, I beg of you to pray to God Almighty, that it may please him to spare my Life till I finish my Works, and to deliver me from the Hands of our most Cruel and Inhuman Enemies. So I leave you to him that is able to keep you and

Your Humble, &c.

The CONTENTS. Part I.

OF the Mass, and the Holiness thereof. Page 1, to 117
 Part II. Of the Miracles wrought by the Consecrated Wafer, by many of the Romish Saints; nay, and by many living Persons.
 Chap. I. Of the Miracles wrought by the Holy Wafer p. 113
 Chap. II. Of other kind of Miracles, p. 164. An Account of St. Patrick's Purgatory, p. 179. The Miracle of St. Antonio de Paula in his Tomb, p. 195. Sir Valera's Miracle, p. 201. The Revelations of three Nuns, p. 216. The Life of the Good A. Bp. of Zaragoza; omitted in the 2d Vol. p. 242

A

also give
 of the P
 Now
 that sup
 false Sac
 tion of t
 instiure
 ance (w
 Christ to
 universal
 which h
 VOL



A
MASTER-KEY
TO
POPERY.

PART I.

Of the MASS, and the Holiness thereof.



WE have passed (with the help of God) the Labyrinth of *Rome*, the *Pope* and his *Roman* Court. We have proved the *Pope* to be the very Antichrist, the Man of Sin, and Son of Perdition by his evil and wicked Doctrine, by the Sayings of ancient Fathers, Doctors, Councils, and holy Scripture. We have also given an account of the wicked Lives and Corruptions of the *Pope's* Agents, the Priests and Friars.

Now we will shew the Mass (which is the second Pillar that supports and maintains the *Roman* Church) to be a false Sacrifice, an Invention of the Devil, and a Prophaneation of the holy Supper, which Jesus Christ our Redeemer instituted. This done, we will shew, by the Lord's assistance (without which we can do nothing good) Jesus Christ to be our Priest, and only chief head of his Church universal here on Earth; and his proper Body and Blood, which he offered upon the Cross to his Father, to be the

true and only Sacrifice, the memory whereof we shew forth as often as we celebrate his holy Supper.

At the End of this Treatise I will place a Table, wherein we will shew the Conformity, Union, and Likeness between the holy Supper instituted by Jesus Christ, and the holy Supper celebrated in our most excellent established Church of *England* and *Ireland*. And then also we will shew the Difference, Disconformity and Contrariety between the *Masse* celebrated by the *Romans*, and the holy Supper of Christ. And, last of all, we will shew and expose to the publick View the pretended Miracles of the consecrated Wafer, some of their Saints, nay, and of many living Persons, whom the ignorant People believe godly and holy here on Earth.

As the Word *Pope* is not found in the holy Scripture, neither can be found there the Word *Masse*: And if the Authority of the *Pope*, and Holiness of the *Masse*, had been so necessary to Salvation (as the *Romans* say) no doubt but Jesus Christ, and his Apostles, would have made some mention thereof. For it is undeniable, that they taught us every thing necessary for our Salvation. St. Paul to the *Ephesians* saith; *Ye know, that I have kept back nothing that was profitable, but have shewed you, and have taught you openly, and through every House, witnessing both to the Jews, and Grecians, the repentance and faith in our Lord Jesus Christ.*

Since then, this holy Apostle (so diligent in teaching every thing which we ought to believe) makes no mention of the *Pope*, nor of the *Masse*; it followeth, that to believe the Authority of the *Pope*, and Holiness of the *Masse*, is not an Article of Faith, as the *Romans* say.

True it is, the *Papists* will say unto me, that this Word *Masse*, is not to be found in the holy Scripture; but its equivalent, viz. the Lord's Supper, is found there: And if we ought to believe the Lord's Supper as an Article of Faith, then we ought to believe likewise the *Masse*, and its Holiness as an Article of Faith, without which we cannot be saved.

To this we answer: That the *Papists* do great Injury and Wrong to the holy Supper of the Lord, in saying it is the same with their *Masse*, which they have imagined, invented and forged. For how great Difference there is between Truth and Falshood, Light and Darknes, God and Belial: So great is the difference between the holy Supper, and the prophane *Masse*. Had the Question been concerning the Name, Whether the holy Supper was to be called *Masse* or

no?

no?
in th
Tho
such
anot
Lord
tween
Co
ded a
For s
which
Latin
mission
Cyprian
a Sac
and D
for di
I.
him w
3. In
St. Pe
their C
the An
of Ch
rence.
Church
racles
done,
Divini
saying,
out of
my End
Malach
underst
the goin
tiles, a
and a p
good a
From
good, b
speaking
Jesus C
Catholic
ticks an
for who

no? it would not have been a great Matter: Let us agree in the Substance of the thing, and call it as you please. Tho' it is ill done, when the holy Spirit calls a thing by such or such a Name, that Man should dare call it by another Name. The Apostle calls it the Supper of the Lord, and not the *Mass*: Let us call it so, the difference between them both being so great, as we shall see by and by.

Concerning the Name of the *Mass*, it is not yet concluded among the *Romans* themselves, whence it is derived. For some say, it is derived from this *Hebrew* Word *Mass*, which signifieth Tribute, or Tax. Others say, that it is *Latin*, and the same as *Missio*, or *Remissa* is the same as *Remission* (which Word some of the Antients, and chiefly *St. Cyprian*) used. The *Mass*, as our Adversaries define it, is a Sacrifice, whereby pardon is obtained for the Sins of the Quick and Dead. The *Romans* do magnify their *Mass*, and that for divers Reasons, which I will reduce here to eight.

1. Because it is a Sacrifice expiatory, 2. In regard of him who instituted it, which (as they say) was Jesus Christ. 3. In regard of them that said it, which were (as they say) *St. Peter*, *St. John*, *St. James*, and other Apostles, who (in their Opinions) were Chaplains to the Virgin *Mary*. 4. For the Antiquity of the *Mass*, seeing the Church from the Death of Christ, until now, hath celebrated it with great Reverence. And (as they say) God would never permit that his Church should be deceived so long time. 5. With many Miracles which the *Mass*, and their consecrated Wafer have done, by which they pretend to confirm the Holiness and the Divinity of the *Mass*. 6. They endeavour to confirm it, saying, that there are many good things in the *Mass* taken out of holy Scripture; as the Epistle, the Gospel, the: *This is my Body*, the *Lord's Prayer*, or *Pater noster*, &c. 7. Because *Malachi* ii. 8. (they say) spoke these Words, which must be understood of the *Mass*: *For from the rising of the Sun, unto the going down of the same, my Name is great among the Gentiles, and in every place, Incense shall be offered unto my Name, and a pure Offering.* The 8th and last Reason, for the great good and profit which we receive thereby.

From all this, the *Papists* conclude, that the *Mass* is holy, good, blessed and divine: And that we *Protestants* (for speaking so shamelessly against so excellent a thing, which Jesus Christ ordained, his Apostles celebrated, and all the Catholick Church worshippeth and honoureth) are Hereticks and Dogs, &c. In a word, their *Mass* is their *Helen*, for whom they trouble the whole World.

These are the principal Reasons wherewith the *Romans* prove and maintain their *Mass*. But with the Grace of our Lord Jesus Christ (whose Cause we here declare and defend) in the same Order we have proposed the eight Reasons, in the same we will answer and confute them.

Let the Christian Reader attentively read, and with ripe Judgment weigh the foresaid Reasons, our Answers, and whatever we shall say to this Purpose. Let him see which of these two Doctrines is most conformable with the Rule of the holy Scripture, that he may embrace the best for the Glory of God, and the Salvation of his own Soul.

Concerning the first Reason of the *Romans*, where they declare the *Mass* to be a Sacrifice for the Remission of Sins, &c I say, that the *Mass* is no Sacrifice. For if the *Mass* was a Sacrifice, it could not be a Sacrament, properly speaking.

The *Romans* affirm the *Mass* to be both a Sacrifice and a Sacrament, which cannot be: for so great is the difference between a Sacrifice and a Sacrament, as between giving and taking: The Sacrifice is offered and presented unto God: The Sacrament is taken and received of the hand of the Lord by the Ministry of the Minister of his Word.

The holy Supper (speaking properly) is no expiatory Sacrifice, (for we do now speak of this sort of Sacrifice) but a Sacrament of the precious Body and Blood of Jesus Christ our Redeemer. But improperly speaking, it may be called a Sacrifice; because it is a Memorial of that everlasting and only Sacrifice, which Jesus Christ offered to his Father upon the Cross: And so the ancient Fathers understand it, when they call it a Sacrifice, meaning only, that the Supper is a Memorial of the Sacrifice, but not a Sacrifice; following in this our Lord Jesus when he said, *Do this in remembrance of me.* And St. Paul, *Ye shall shew the Lord's Death until his coming again.* If the Supper then is no Sacrifice, it follows, that the *Mass* is not a Sacrifice, for this the *Romans* celebrate instead of the Supper, as they affirm.

Besides this, if the *Mass* was a Sacrifice, it should be either Propitiatory (which we also call expiatory) or Eucharistical, that is either offered for Remission of Sins, or in Thanksgiving. And if the *Romans* insist, that the *Mass* is an expiatory Sacrifice, I say, that it cannot be; for there is no other expiatory Sacrifice, but the Death and Passion of Jesus Christ. An expiatory Sacrifice is that which is made to appease the Wrath of God, and to satisfy his Justice; and

and in
Sinner
Purity
God.
All
Death
crifice
eterna
all is
cile us
teousn
with t
wantin
From
and m
his Sa
in thei
every
of Sin
Concer
ed, an
to the
this we
The
ristical
done to
noured
Thank
nour o
All the
which
to God
nothing
Forgive
ness: b
ristical
from th
which
already
This
Church
without
cense an
prophe
Sacrifice

and in so doing, doth purge and cleanse Sins, that so the Sinner being clean from his Filthiness, and restored to the Purity of Righteousness, may be received into the favour of God.

All this did the Lord Jesus wholly and perfectly by his Death upon the Cross; and he only, and no other did Sacrifice such kind of Sacrifice, whose Virtue and Efficacy is eternal: as he said in offering this Sacrifice: *all is finished, all is fulfilled*, i. e. all whatsoever was necessary to reconcile us with the Father, to obtain Remission of Sins, Righteousness and Salvation, all this was ended and fulfilled with that only Sacrifice, which Jesus Christ offered; and so wanting nothing in it, there is no Place left for another. From this we then conclude, that it is an intolerable Affront, and monstrous Blasphemy against Jesus Christ, and against his Sacrifice, to offer any other Sacrifice (as the *Romans* do in their *Mas*;) believing, that by such a Sacrifice, reiterated every Day, and in Millions of Places, they obtain Remission of Sins, Reconciliation with God, and Righteousness. Concerning the only expiatory Sacrifice, one only time offered, and never more reiterated, read the Epistle of *St. Paul* to the *Hebrews*, and particularly the 7th Chapter. But of this we shall treat more to the Purpose hereafter.

The second Manner of Sacrifice, which we call *Eucharistical*, comprehendeth all the Exercises of Charity: Which done to our Neighbours, are done to God, who is thus honoured in his faithful Members. Our Prayers, Praises, Thanksgiving, and whatsoever we do for the service and honour of God are also comprised in this kind of Sacrifices. All these Sacrifices do depend upon that great Sacrifice by which we are consecrated in Body and Soul, and dedicated to God, as holy Temples to him. This kind of Sacrifice nothing serves to appease the Wrath of God, to obtain Forgiveness of Sins, or to deserve and purchase Righteousness: but is only to magnify and glorify God. This *Eucharistical* Sacrifice can no way please God, except it proceeds from those which (having by the other kind of Sacrifice, which we call *expiatory*, obtained Forgiveness of Sins) are already reconciled with him, and justified.

This Sacrifice *Eucharistical* is very necessary in the Church: and wo to that Day which a Christian passed without offering of this Sacrifice to God. This is the Incense and Oblation, clean and pure, which *Malachi* i. 11. prophesied, that the Church of God should offer. Of this Sacrifice speaketh *St. Paul*, *Rom. xii. 1.* when he saith, that

we offer up our bodies a living Sacrifice, holy and acceptable unto God, which is our reasonable Service. For this reason the Alms, and other good Works of the Faithful, are called Sacrifices, wherewith God is well pleased. The Prophet *Hosea* 14. 3. exhorts the People to return unto the Lord, and say unto him: *Take away all iniquity, and receive us graciously: so we will render the Calves of our Lips.* What the Prophet meant by the *Calves of our Lips*, the Apostle declareth when he says: *Let us therefore by him offer the Sacrifice of Praise always to God*, that is, the Fruit of the Lips, which confess or praise his Name, *Hebrews* xiii. 15.

The same Apostle to the *Philippians*, Chap. iv. 18. calls the Liberality wherewith the *Philippians* had relieved him in his want, *a Sacrifice of a sweet savour*; and all the good Works which the Faithful do, are called spiritual Sacrifices. His Majesty give us Grace, to offer continually such Sacrifices unto him; and that when we offer them, we may without all Hypocrisy confess, that we are unprofitable Servants, &c. For if he commanded his Apostles so to say and think, yea, when they had done what God had commanded them, *Luke* xvii. 10. why shall he not command the same unto us, being in Life and Doctrine so far inferior to his Apostles, that we are unworthy to loose the Latchet of their Shooes? The Lord grant us his Spirit to be humble in Heart. Of this kind of Sacrifice we will say more by and by.

By what is said, it doth plainly appear, that the *Mass* is neither an Expiatory, nor Eucharistical Sacrifice; and, by consequence, no Sacrifice at all. That the *Mass* is not Expiatory, we have already proved. And that it is not an Eucharistical Sacrifice, appears by what our Adversaries say, that it is an Expiatory Sacrifice: for if it be Expiatory, then it is not Eucharistical. The Force of this Argument consists in a Rule of Logick, which saith, *The Members dividing must not be confounded.* Now as touching the Definition of the *Mass*, we have taken from it the Kind, proving it to be no Sacrifice. we have also taken from it the Difference, proving it is not Expiatory: Both the Kind and Difference taken away, what shall be the Definite, or the thing defined? Nothing. Then the *Mass* is nothing; or if it is any thing, it is a Privation of the holy Supper of our Master and Redeemer Jesus Christ, as Sin is the Privation of Grace in our Souls.

Answer Let not the *Romans* think that we believe their *Mass* to be so ancient as they make it, saying, that the Lord Jesus 1692 Years past did institute it; for so long it is since he suffered. Neither do we grant them,

them,
ever sa
they b
will se
gainst
he bre
God,
much
Death
speak
against
did in
and lo
of Go
tholick
hearsa

How
graphe
this A
tion, a
tained
which
Confir
James,
salem;
publiss
Miracle
was bu

In th
ever si
putes c
James
move a
it, the
Romans
of the
cry out
pleyto
to defe

I. H
Prayer
offered,
lete, gl
ner of

them, that *St. Peter*, nor *St. John*, nor any of the Apostles, ever said what the *Papists* call *Mass*. The Testimonies which they bring to prove and confirm the *Mass*, are false (as we will see by and by): And if any Man bear false Witness against his Neighbour, how vile and wicked soever he be, he breaks the ninth Commandment, and the whole Law of God, and for the same is worthy of eternal Death: How much more shall he break it, and be worthy of eternal Death, that upon cold Blood, and deliberate Purpose (I speak of the learned Priests and Friars) brings false Witness against Christ, his Priest, Prophet and King, saying, that he did institute the *Mass*, wherein are so many Superstitions and Idolatries; and saying, that the Apostles, chosen Vessels of God to denounce the Gospel, and to preach the holy Catholick Faith, did say such a *Mass*? Moreover they say (by hearsay) that *St. Peter* was the first that sang *Mass*.

How is it possible that *St. Luke*, so diligent an Historiographer of the *Acts of the Apostles*, hath left in the Ink-horn this Article, which the *Romans* hold so necessary to Salvation, as any other of the twelve Articles of the Faith contained in the *Creed*? And seeing that this false Testimony which they raise up against *St. Peter* availeth little to the Confirmation of their *Mass*, they raise another against *St. James*, saying, that he was the first that said *Mass* in *Jerusalem*; nay, and without Shame, they have printed, and published the said *Mass* said by *St. James*, crying out, a *Miracle, a Miracle*, without considering that the said Apostle was buried about 1675 Years ago.

In the Year 1560, this *Mass* was printed in *Paris*; and ever since the *Romans* cry out, Away with Doubts and Disputes concerning the Antiquity of the *Mass*; for since *St. James* said this *Mass*, printed, no body can, nor ought to move any Doubt concerning it, or whoever should doubt of it, the same is an Heretick and Blasphemer. But let the *Romans* have a little patience till we examine the Contents of the said *Mass*, which they call *Mass of St. James*. They cry out, because (as our Spanish Proverb says, *Quien mal pleyto tiene a gritos lo defiende*) they have not solid Reasons to defend their Case.

I. In the *Mass of St. James*, printed in *Paris*, there is a Prayer which containeth these Words: *We pray for the Gifts offered, sanctified, precious, super-celestial, ineffable, immaculate, glorious, horrible, fearful and divine, &c.* What manner of Speech is this for an Apostle? When did the Apostle

use any such Form of Speaking? But let us go on in the Contents of this *Mass*.

2. There is a Prayer in this *Mass* for *Monks* and *Nuns*, which lived in the Monasteries. I wonder that any *Priest* can read this, without finding out immediately the Falshood of this Saying. So it will be better for them to be silent, for they know as well as we do, that in the time of the Apostles were neither *Monks*, nor *Nuns*, nor *Monasteries*; and that many Years after them, these things were invented. Would to God they were extinguished, or reformed to a better Life. It doth then clearly appear, that such a *Mass* was not said by *St. James*, nor composed in his time. What can the *Romans* reply to this? Nothing, but that I am an *Heresick*, *Blasphemer*, *Apostate*, *Reprobate*, *Forgerer*, a *Villain* and a *Dog*. And I say unto them, that if a Man deserves all these Names for discovering Falshood, and telling plainly the Truth. I do really deserve the same Names; and I am afraid they will call me so, while I live, for I shall speak the Truth, and discover or expose to the Publick their Corruptions as long as I live, without fearing their threatnings, nor Death itself.

Again: If this *Mass* is the *Mass* of *St. James*, let them augment the *Canon*; let them place it among the Canonical Books of the holy Scripture; let them believe and do all that is said in the same. If this *Mass* was said by *St. James*, then all the People did communicate under two Kinds: All the Office was said in the Vulgar Tongue: The People sang and answered to the Prayers; in it neither the Sacrament of the Bread nor Wine was adored. But in the *Masses* of the *Romans* all things are contrary. For when the People communicate, the Priests take from them the Blood of Christ, which Jesus Christ commanded all to drink of. They say their *Masses* in a strange Tongue, which the People do not understand; and very often the Priest himself that says it, doth not know nor understand what he says; for there are many Priests and Friars (especially those that belong to the Quire) that do not understand *Latin*. The People are silent, as if they should hear an Enterlude. The People adore the Bread and Wine, as if there was Christ himself in Body, Soul and Divinity (as they say). O blindness!

That which Christ instituted was his holy Supper, and he commanded his holy Apostles (who represented the Universal or Catholick Church) that they should afterwards do
the

the fan
in rem
thians,
stirred
cerning
Lord
the Nig
with t
all.

Let
Lec the
Supper
the Lo
continu
even
Schism
willing
stitution
comm

After
from i
plicity
to be
dent, a
dimini
all this
the Sup
ward f
never
ments,
did.

After
Assuran
that th
ted, tr
Blood
and th
which
Council
was co
an Art

This
rius,
taught
That t

the same, which they had seen him do. *Do this* (saith he) *in remembrance of me.* And *St. Paul* speaking to the *Corinthians*, Chap. xi. 23. (among whom *Satan* had already bestirred himself, bringing some Abuses into the Church concerning the Supper of the Lord) saith: *For I received of the Lord that which also I delivered unto you; that the Lord, the Night, &c.* Now, pray, what Agreement has the *Mafs* with this which the Apostle is speaking of? Nothing at all.

Let the *Romans* then cease to confound things together: Let them cease to change their Names, and call not the Supper of the Lord the *Mafs*, nor the *Mafs* the Supper of the Lord; because it is not so. This Supper of the Lord continued a very small time in its Being and Perfection; for even while the Apostles yet lived, arose up Diffensions, Schisme, and Heresies about the same. Therefore *St. Paul*, willing to reform them, reduced the Supper to its first Institution, as the Lord had instituted and celebrated it, and commanded the Faithful to do the same.

After those Times others came, and the Business went from ill to worse; for Men, not contented with the Simplicity wherewith the Lord celebrated his Supper (desirous to be famous, shewing themselves more Wise, more Prudent, and advised than Christ himself) began to add and diminish in the Supper of the Lord. And notwithstanding all this, for the space of a thousand Years, the Substance of the Supper was not touched, nor altered, tho' as to the outward shew, they used many Ceremonies, which Christ Jesus never used; and attired themselves with divers Ornaments, which neither Christ nor his Apostles ever did.

After the first thousand Years was past; Men full of Assurance began to say, that the Bread was not Bread, and that the Wine was not Wine: But that they were converted, transformed, and transubstantiated into the Body and Blood of Christ. In this gainsaying the holy Scripture and the Fathers, as well of the *Latin*, as *Greek* Church, which we will hereafter sufficiently prove. So in the Council of *Vercel* (*Leo IX.* being *Pope*) Transubstantiation was concluded, and the People commanded to believe it as an Article of Faith.

This *Pope Leo IX.* condemned the Doctrine of *Berengarius*, because he believed what the holy Scripture had taught him, and in the antient Fathers he had read, *viz.* That the Sacrament of the Lord's Supper consisted in two

things, in *materia & forma*, in Matter and in Form. The Matter is that which is seen, touched, and tasted, which is the Bread and Wine. The Form is that which is not seen but believed, the Body and Blood of Christ. You see here the great Heresy of *Berengarius*, and for which he was condemned.

Afterwards, speaking against Transubstantiation, we will prove by manifest Authorities of the Scriptures, and by the Sayings of antient Doctors, that true Bread, and true Wine visible and tangible, is in the Sacrament, and the true Body and Blood of Christ to be invisible, and believed by Faith. And tho' the Pope commanded that Transubstantiation should be believed, and the Council decreed it, yet were there in those Times many learned and godly Men (who giving Credit to that which the holy Scripture and antient Doctors said) did not take notice of the Pope and Council's Commandments, and wrote against the Doctrine, which opposed the Word of God.

Afterwards in the Year 1200, Pope *Innocent III.* confirmed this Decree; and *Urban IV.* at the Request of a reclusive Nun, with whom he had been overmuch familiar, invented the solemn Feast call'd *Corpus Christi*, as you may see in my second Volume in the Life of this *Urban IV.* And the Devil, not contented to have so evilly used the most holy Sacrament of the Body and Blood of Christ, nor to have given it so mortal a Wound, passed yet further. He cut off the Sacrament half in half; he took away (I say) the Sacramental Wine, which represented, sealed, and jointly gave (receiving it by Faith) the Blood of Christ. And so it was decreed in the Council of *Constance*, where three Popes were deposed, that the Sacrament, not *sub utraque specie*, i. e. in both Kinds, but in one only should be given. It is true, they gave Excuses and Reasons, why they departed from the Institution of Christ, and that which was used in the Church before: But their Excuses are very frivolous, and to be laughed at, as we shall see, when we come to treat of the 6th Damage of the *Mass*.

It is a hard thing to condemn for Hereticks those that receive the Sacrament in both Kinds, according to the Institution of Christ Jesus. If they seek Antiquity: This manner of Communicating, *sub utraque specie*, under both kinds, continued in the Church for the space of almost 400 Years. The *Romans* Communion in one kind is new, and hath not been but about 340 Years in practice; for so long, or thereabout it is, since the Council of *Constance*.

One

One
Years a
munica
drinker
can thi
nion, a
Faithfu
You m
first V
against
of Can
eis.
said pr
every
only t
Yet
say the
bers o
the Pr
cense,
Bull)
the In
which
celebr
the S
Pope.
what
easily
or no
No
Deme
Mass,
Years
by on
first p
Perfo
Part,
Confi
anod
the O
anod
that
Chri
Place
espec

One thing we ought not to pass by, viz. that it is many Years ago since they began to say their *Mass*, without communicating to the People; for the Priest alone eateth and drinketh all, without giving any part thereof to any. How can this be said to be the Supper of the Lord, a Communion, a common Banquet, set forth and prepared for all the Faithful? This sort of *Masses*, they call private *Masses*. You may read to this purpose the Chapter of the *Mass* in my first Volume. Many Canons and Decrees have been made against these private *Masses*; but the Priests take no notice of Canons nor Decrees, when these are against their Pockets. These *Masses* are called private, not because they are said privately and secretly, for every Body may hear them every Day in the Churches; but they are so called, because only the Priest communicates.

Yet they have gone further. The Pope grants License to say these private *Masses* in the Oratories or private Chambers of the Houses: But then the Charge is double; for the Priest must have double pay, and the Pope for the License, to have a moveable Altar (which is also called the Bull) hath a great Sum of Money. All this is contrary to the Institution of the Lord. You see now, how the Supper which Jesus Christ did institute, and his holy Apostles did celebrate, has been disfigured by little and little, till from the Supper of the Lord it is converted into the *Mass* of the Pope. Behold the Institution of the holy Supper, and see what is done and said in the *Mass*, and then you may easily know, whether the *Mass* be the Supper of the Lord, or not?

Now we will prove by infallible Argument, and palpable Demonstration, that neither Jesus Christ did institute the *Mass*, nor his Apostles ever said it. But that it was many Years after the Death of Christ and his Apostles, and not by one, but by many and in divers times invented. The first part of this Argument none but a senseless and foolish Person can deny. But the Romans will deny the second Part, which easily may be proved. for one Pope made the *Confiteor*: another the *Introibo*: another the *Kyrie elison*: another the *Gloria in Excelsis*: another the *Gradual*: another the *Offertory*: another the *Canon*: another the *Mementoes*: another the *Agnus Dei*: And I say the same of all the rest that is contained in the *Mass*: None of these things did Christ or his Apostles, (but the Popes, and in sundry Places and Times) ordain, Ergo, &c. The Romans (and especially those that have read the Histories) can by no means

means deny that the *Mass* from End to End hath been made by many Popes.

They well know that *Damasus*, who was Bishop of Rome in the Year 368, ordained the *Confiator*.

Gelasius Africanus, (as saith *Neuclerus*) about the Year 492, composed the Hymns, Collects, Responsories, Graduals and Prefaces, and added the very *dignum* and *justum est*.

Simachus, about the 512th Year ordained, that on every Lord's Day, and principal Feasts of the Martyrs, should be sung *Gloria in Excelsis*.

Pelagius about the 556th Year added the Commemoration of the Dead.

Gregory I. about the 600th Year, made the *Anthems* and *Intrito*. He ordained also, that the *Kyrie elison* should be sung nine time, and the *Alleluja*. Item, that the *Pater Noster* should with a high Voice be sung over the consecrated Wafer, and added the Canon, *Diesque nostros in tua pace disponas*.

Sergius, who died in 701, ordained, that the *Agnus Dei* should be sung three times before the breaking of the Bread.

Gregory III. added to the Secret of the *Mass*. *Quorum solemnitas hodie in conspectu tuae Majestatis celebratur Domine Deus noster in toto orbe terrarum*.

Nicholas I. added the Sequences.

Neither can they deny that *Sixtus I.* added to the *Mass*, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth*.

Innocent, about 405, added the kissing of the Pax.

Leo I. added, *Orate pro me fratres*, and the *Deo Gratias* as also he ordained the *Sanctum Sacrifitium immaculatam hostiam*. Item, *Hanc igitur oblationem*.

Celestine ordained the Offertory.

Alexander I. began to corrupt the order and manner which Jesus Christ, and his Apostles, us'd in celebrating of the Supper; and so he ordained, that the Bread should be thin without leaven, and not common, as before it was, as it appeareth by *Dist. 23. Cap. si quis*. He ordained also, that Water should be put into the Wine. *De Consecr. Dist. 2. Cap. Sacramento*. Item, he added, *Qui pridie quam pateretur*, &c. This sheweth very plainly, that Jesus Christ did not InSTITUTE the *Mass*, seeing so many Persons since the Death of Christ have been so much busied in composing the same.

Besides

Besides this, the great *Te igitur Clementissime*, &c. which is one of the chiefest Patches of the *Mass*, wherein is made mention of the Pope, of the Bishop, and the King, doth manifestly shew, that Jesus Christ did not ordain the *Mass*, because in his time was neither Pope, nor Bishop.

The *Communicants*, wherein mention is made of the holy Virgin, of the Apostles, and of many Saints, who lived in the World a long time after the Apostles, (as *St. Cyprian*, *St. Laurence*, *Chrisogonus*, *Cosmus*, *Damianus*, and others) very well sheweth that Jesus Christ made not the *Mass*; for if it had been so, it would have been said, that he sought his own Glory.

A peice of the *Mass* there is, and one of the chiefest, which begins: *Nobis quoque peccatoribus*, wherein mention is made of some of the Apostles, he and the Saints, mingled without order one with another, as *St. Barbara*, *Perpetua*, *Aguada*, *Lucia*, *Ines*, *Cicilia*, &c. which lived a long while after the Death of Christ.

By this then, may be seen, that Christ did not institute the *Mass*, nor his Apostles ever said it: But that the Popes in divers times did make it, one adding one piece, and another another, till it was brought into the Being and Estate wherein it now is, and hath no agreement, similitude or resemblance with the Supper of the Lord.

To the *Mass*, neither less or more hath happened, than to an old Cloak of a Beggar, that beggeth from Door to Door. Upon such a Cloak, the older it is, the more Patches do they set upon it: so that in time, nothing is seen in it, but here and there a little peice of the Cloth whereof it was first made: And this Cloth is so used, so wasted, so discoloured, and so without being, that it no way appeareth to be that which it was before: For in such a Cloak is seen nothing but Patches of Cloth corrupt and rotten, and very ill placed, and worse sowed together; so that it causeth loathing to those that have been delicately brought up.

Such another Cloak is the Popish *Mass*. The Cloth whereof it was made, was the Supper of the Lord; which Men not celebrating according to the Institution of Christ, waxed old, lost its colour, and was disfigured in its Being and Worth: And why? because one Pope came and put a Peice; another Pope came and joyned one or two more unto it; after this another came, and added another Patch, &c. so that now it is not the Supper of the Lord, but the
Mass

Mafs of the Pope: Now it is not the Robe of an honourable Man, but the Cloak of a shameless Beggar, the Pope's Mistress, patched all over to bring Gold and Silver, and precious Stones into the Treasury of the Church. So by what is said, we have answered to the second and third Reasons wherewith our Adversaries confirm their *Mafs*.

The fourth Reason with which the *Romans* *Answer to* suppose to maintain their *Mafs*, is, That all the fourth the Catholick Church, from the Death of Reason. Christ until this Day, with great Reuerence

has said and celebrated it. They confirm this Reason, saying, that God, who loves his Church, as his Spouse, would never suffer it so long a time to be deceived, especially with so great Superstition and Idolatry, as the *Mafs* (we say) is. This Reason consisteth in two things: In Antiquity; and in that God, who loves his Church, as his Spouse, would not suffer, &c. Concerning the first Part, *viz.* Antiquity, we have proved already, that Jesus Christ never instituted the *Mafs*; nor his Apostles ever said it; and that the Church Catholick, for the space of a thousand Years, never celebrated the *Mafs* which the *Romans* now celebrate, but the holy Supper of the Lord.

And tho' in process of Time the Supper was celebrated with some Ceremonies invented by Men: Notwithstanding all this, the holy Supper, as to its Substance, was not altered, but preserved in its Being for the Space of a thousand Years: And ever since (I mean these seven hundred Years past) the Supper has ceased to be Supper, and has every Day more and more been converted into the *Mafs*, such as now we see, and especially since Transubstantiation and the Communion in one kind were commanded to be believed, as an Article of Frith, converting and altering the Substance of it, &c.

Concerning the second part of the Reason, (*viz.* that God, who loveth his Church, would not permit it to be deceived so long a time): We answer, praying them to read the Histories of the Old and New Testament, wherein they shall find, that the Church was deficient, and maintained Errors, and great ones too. The People of *Israel* was the People of God, and his dearly beloved; but for all this, the same People fell into many Errors, Superstitions, Heresies, and Idolatries, and not once by chance, but oftentimes, and of deliberate purpose.

Read

Re
made
and th
For th
of his
his eye
Back
15th
They f
garded
him w
him a
and n
In
ple of
took
the C
brough
built a
ning o
How
comm
Let
into t
They
Judge
of Isra
served
they
thers,
before
Th
their
hereof
verned
before
People
good
preach
away
to say
stand
is was
ed, lea
ears, c

Read the notable Song which *Moses*, the Man of God made, *Deut. xxxii.* there ye shall find, that, that People, and that Church of God, fell into Idolatry, ver. 9. he saith, *For the Lord's portion is his People : Jacob is the Line (or Lot) of his inheritance,* ver. 10. *God kept his People as the apple of his eye.* In the 11th verse, *God carried this People upon his Back like the Eagle, &c.* Now observe what he says in the 15th Verse of this People, his favourite and dearly beloved : *They fell to Idolatry, forsook the God that made them, and regarded not the strong God of their Salvation. They provoked him with their strange Gods, whom they knew not ; and made him angry with their abominations. They sacrificed to Devils, and not to God, &c.*

In the 32d Chapter of *Exodus*, it is said, that the People of *Israel* pluckt of their Ear-rings, &c. and that *Aaron* took them, and made of them a molten Calf; and when the Calf was seen, *Israel* said, *These are thy Gods which brought thee out of Egypt.* And when *Aaron* saw that, he built an Altar before it, &c. as we have said in the beginning of the second Volume. Here the *Romans* may see, How all the People of *Israel*, and *Aaron* their chief Priest, committed Idolatry.

Let us go on. When the People of *Israel* were entered into the Land of Promise, How did they behave themselves ? They also committed Idolatry. Read in the Book of *Judges*, and chiefly the 2d Chap. ver. 11. *And the Children of Israel (saith he) did wickedly in the sight of the Lord, and served Baal.* And ver. 19. *But when the Judge was dead, they turned and corrupted themselves more than their Fathers, following other Gods, serving them and bowing down before them.*

They ceased not from their own Inventions; nor from their rebellious way. All this Book is full of Examples hereof. The *Judges* ended, and this People of God governed by Kings. How was it then ? As ill or worse than before. Let them read the Prophets great and small. This People of God, their Priests and Princes, condemned the good Doctrine, and persecuted the holy Prophets that preached the same. So obstinate was this People in turning away from God, that God in his Wrath commanded *Isaiah* to say these Words unto the People : *They hear, and understand not ; they see, and perceive not ; the heart of this People is waxed fat, and their hearing dull, and their eyes are blinded, lest they should see with their eyes, and hear with their ears, &c.*

The Prophet *Jeremiah* protested to all the People of *Judah*, and to all the Inhabitants of *Jerusalem*, the diligent Care which the Lord had used to convert them from Idolatry to himself. He had (saith he) preached unto them by the space of 23 Years, and they heard him not. Note, what the Prophet says in the 2d Verse, that he spoke this to all the People of *Judah*, and to all the Inhabitants of *Jerusalem*. And note, that only this *Hebrew* People, and no other in all the World, was then the Church of God: And see if the Church erreth. Who wounded and imprisoned *Jeremy* for his Sermons? *Pashur* the chief Priest of the People of God. What was the state of the People of *Israel*, when *Elias* supposed that there was none but he that worshipped the true God of *Israel*? *St. Paul* alledgeth this Place, *Rom. xi. 13.* let this suffice concerning the Church of the Old Testament.

Let us now come to the New, when the divine Word, (taking flesh) came into the World. How found he his Spouse the Church? The Scribes and Pharisees, and high Priests, with their Traditions, had wholly corrupted her, as now do the Priests and Friars, Bishops and Popes. So great was then the Corruption of Doctrine among the People of God, that there was three principal Sects of the Pharisees, Sadducees, and Esses. The Pharisees, great Hypocrites, corrupted the Scripture with their Traditions. The Sadducees without shame denied the Resurrection, and allowed neither Angel, nor Spirit; as by the Disputation which they held with Christ about the Woman that had seven Husbands, appeareth, *Matth. xxii. 22.* and in the *Acts xxiii. 8.* The Esses had their Opinion apart. It was a solitary People like the *Carthusian* Friars. They had no Wives, drunk no Wine, nor ate any Flesh. They were an austere People, and every Day fasted.

While the Church was divided into these Sects, and all was full of Confusion, the Son of God came into the World. He conversed with the above-mentioned, and by them he was Crucified for preaching the Truth unto them. When the Light of the Gospel was come, which Christ and his Apostles preached, no Body was suffered to preach, and they did kill those that did it. The same People and Church of God, and chiefly the Scribes and Pharisees, Priests, and high Priests, were the first Persecutors. These came together, and held a Council, wherein they concluded, that Christ should die, and all those that should preach the same Doctrine. They took him; and because they wanted

Authority

Author
Witne
berim
doer,
O

The
suborn
him a
Apost
preach
made
the A
of Co
these

And
Jerusa
and s
forme
live.

W
much
felves
name
shops
the W
ming
Luke
Faith
24th

ver. I
the lo
shall
great
deceiv

Christ
they f
Bishop
as at

I h
and
Churo
the R
viz I
Super
prove

Authority to put any to Death, they accused him with false Witness before Pontius Pilate, Deputy to the Emperor Tiberius, in Jerusalem. And so he was condemned for an Evil doer, and was crucified for such a one.

O what a Church! O What a Council! But furthermore. The Lord by his divine Power raised him up; pray, who suborned his Keepers to say, that his Disciples had stolen him away? Who assembled the Council to persecute the Apostles, and commanded them, that they should not preach? Who caused St. James to be put to Death? Who made St. Peter to be taken, and to cause him to Die, had not the Angel of the Lord delivered him? The visible Church of God, the Scribes and Pharisees, and high Priests, did all these things.

And not without a Cause, saith the Lord, speaking of Jerusalem, O Jerusalem, Jerusalem, which killest the Prophets, and stonest those that are sent unto thee. But let us lay aside former Times, and let us come to speak of those wherein we live.

Who hath for the space of two hundred Years shed so much Blood of Martyrs? None but them that call themselves the Church of God, and of his Son Jesus Christ, namely, the wicked Priests, Friars, Bishops, and chief Bishops of Rome: And the same will they do to the End of the World, Therefore Christ, speaking of his second coming, when he shall come to the universal Judgment, saith, Luke 18. 8. The Son of Man, when he cometh, shall he find Faith upon Earth? As if he should say, no. And in the 24th Chapter of St. Matthew, he makes a Discourse thereof, ver. 12. And because (saith he) Iniquity shall be increased, the love of many shall wax cold. And ver. 24. For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, so that if it were possible, they should deceive the very Elect. And think we not, these false Christs, and false Prophets, shall be Turks and Jews? No, they shall be Christians, and for such they shall be holden. Bishops, and chief Bishops of Rome, shall be the Principal, as at this Day they are.

I have sufficiently proved (I think) by many Examples and Passages of the Old and New Testament, that the Church of God may err, and hath erred indeed, which to the Romans seems impossible. Now we will resolve a Donbr, viz If the Church is such, and subject to fall into Errors, Superstitions, Heresies and Idolatries (as before we have proved) how shall be understood what the Scripture says, That

That the Church is the Body of Jesus Christ : That the Church is the Spouse of Christ : That the Church is the Pillar of Truth founded upon the sure Foundation : That the Church is without Spot : That the Gates of Hell shall not prevail against her : And many other Commendations and Praises thereof, as the Word of God witnesseth.

To this we may answer, that both the one, and the other, may very well stand. For God never suffered all his Church to fall together into Error ; but rather has always reserved some good Men, and sometimes to the Number of seven thousand, 1 Kings xix. 18. Such as these the common Error dispatched, wherewith all the Church was generally deceived. Against this Error some good Men preached, but cost them their Lives : And if each of them had a thousand Lives, a thousand Lives should each of them have lost for the same Cause. So when the Scripture saith, *All Israel, all Judah, all the Inhabitants of Jerusalem turned away from God, and committed Idolatry, &c.* we must understand of such a manner in general, which hath some Exceptions : For in the midst of these Errors and Idolatries, God had always reserved some particular Men clean and pure from that common Error. As for Example.

God reserved *Moses*, and *Joshua*, and some other particular Persons, which worshipped not the Calf, when all *Israel* in general, and *Aaron* the high Priest himself worshipped it. The same we say of the time of the Judges, that God never forsook his Church. The same we may say of the times of the Kings of *Israel*, and of *Judah*. When all committed Idolatry, God raised up an *Isaiah*, a *Michaiah*, a *Jeremiah*, an *Ezekiel*, a *Daniel*, &c. who re-proved Vices and false Doctrine, and declared the Truth. But which of these did not the Church, and her high Priests, persecute and kill.

The Lord also, at his coming into the World, a *Simeon*, an *Anna*, Widow, a *Joseph*, and his Spouse the Virgin *Mary*, Mother of our Saviour, an *Elizabeth*, and her Son the *Baptist* ; all which were godly, very well thought of the true Religion, and agreed not with the Sadducees, nor Pharisees, nor Esses : And so the Lord in such unhappy Times preserved his Church, and hath done the same ever since, as we see it in the time of the Reformation, and afterwards, to this present Day. For when the Antichrist of *Rome*, and all the *Roman Church* in general, were committing Idolatry and Abomination before the Lord, God preserved

prefer
to the

So
shoul
mise :
ever p
some t
And r
Exper
crease
fitted,
compe
Amen

I
the Su
ple Pe
to un
permi
a dece
the re
an Or
whenc
that h
neithe
the W
as the
shall
she tu
she be
ed, an
God is
God o
see, an
saved.

Th
firm
the co
reckon
Treat

D
he ci
somet
Wom
the st

preserved, and preserves still some which oppose themselves to the Tyranny of the *Pope*.

So God hath not permitted, that his Church wholly should be deceived at any Time: nor according to his Promise: *I am with you unto the End of the World*, will he ever permit such a thing. Always then, God has reserved some that have not been deceived with the common Error. And many from time to time have been enlightened, as by Experience we have seen it. God of his infinite Mercy increase them,* that the Number of his Chosen may be fulfilled, and so Sin may cease, and only Christ, without any competency of Antichrist, may reign for ever and ever. *Amen.*

I have long insisted upon this fourth Answer, because the Subject did require it; considering, that many simple People, (which otherwise have not heard, nor are able to understand, how God, who loves his Church, would permit her so long time to be deceived, at least with such a deceit of Idolatry) are in this deceived. And so they and the rest shall see, that it is false which the *Romans* hold for an Oracle, *viz.* that the visible Church cannot err. From whence we conclude, that God only is he that cannot err; that his Son Jesus Christ is he that sinned not, erred not, neither was there any guile found in his Mouth. Only the Word of God endureth for ever. Therefore, as often as the Church shall depart from this Word of God, and shall not be ruled by it, she shall err. And the more she turneth away, the more she shall err. But whenever she be governed by the Word of God, she shall be established, and shall never fall. For as *David* saith, *the Word of God is a Lanthorn unto our feet, and a Light unto our Paths*. God open the Eyes of the *Romans*, that seeing, they may see, and hearing, they may hear, and so convert and be saved. *Amen.*

The fifth Reason wherewith the *Romans* confirm their *Mafs*, is the great Miracles which the consecrated Wafer has done. Here I will reckon some; and many others in the second Treatise.

Damasen, among other great and strange Matters which he citeth in the Sermon of the Dead (of which we shall say something) tells for a great Miracle, a true Fable, and old Woman's Tale. One *Macarius*, saith he, desirous to know the state of the Dead, spoke with the dry Scull of one
that

that was dead, &c and that the same Scull answered him, that the Souls of the Dead are not so greatly tormented, while the Sacrifice of the *Mass* continueth. From hence the *Romans* conclude the *Mass* to be holy and good.

St. Cyprian, an Author more antient and authentick and a Martyr of Jesus Christ, *Sermone de Lapsis*, report, eth a strange Miracle, which in his Presence happened, I my self being present, saith he, and an Eye-witness. It happened that the Parents of a young Girl, flying from the Enemy, left her with the Nurse, that brought her up. The Nurse having the abandoned Child, carried her to the Magistrate, who gave to the Child a Sop wet in the Wine that was left of the Sacrifice offered to Idols. This Sop gave they to her, because being so tender, she could not eat Flesh. After this the Mother recovered her Child. It happened that the Mother brought her thro' Ignorance, when we were Sacrificing (as much as to say, a celebrating of the Supper of the Lord, which was celebrated in Memory of the Sacrifice once offered by the Lord). But the Infant mingled with the Saints, unable to avoid our Supplication and Prayers, now with shrieks tormented herself; now with fervour of Heart, like a Wave of the Sea, she cast herself to and fro, as if a Hangman had tormented her.

So with all the tokens and shews that her tender Age was capable of, she confessed the Conscience of the Deed. But when the Deacon began to present the Cup to them that were present, (note here the Communion in both kinds) the others having received it, the turn came to the young Girl; (note, that in the time of *St. Cyprian* they also gave the Cup to young Children) and the Girl, by very instinct of the Divine Majesty, turned away her Face, shut her Mouth, and forcing away her Lips, refused the Cup. But notwithstanding all this, the Deacon insisted, and cast the Sacrament of the Cup into her Mouth. Then she began to Sigh and Vomit. The Eucharist could not stay in a Body and Mouth which were filthy. The Drink sanctified in the Blood of the Lord (note, that *St. Cyprian* calls the Wine in the Supper, *Drink sanctified in the Blood of the Lord*) with haste parted from the polluted Entrails. So great is the Power of the Lord; so great is his Majesty. And thus far *St. Cyprian*. Of this Miracle *St. Augustin* also makes mention in the 23d Epistle. This Account we may believe, since *St. Cyprian* says, he was an Eye-witness: but we cannot

not do
Account

In the
of *Esti*
said, a
there w
hang h
went to
Temple
this; t
every L
The C
and ne
Though

After
another
tain ne
the Ch
should
hear th
him th
follow
going
which
ready e
sorry,
the Bod
that he
hearing
him his
sells his
rleman
and ma
back, h
wards
Pope P
worship
happen
the Pe
cles the
we be n
port, v
To p
pose fir
the oth

not do the same with *Damascen*, nor with the following Account of Pope *Pius II.*

In the Description of *Europe*, chap. 21. *Pius II.* speaking of *Epiria*, a Province of *Allemagne*, says these Words : It is said, and it is a common thing among them of *Epiria*, that there was a certain Gentleman who many times purposed to hang himself; and being tormented with this Thought, went to a certain learned Person to ask Remedy against this Temptation. The Counsel that the Learned gave him was this; that he should carry his own Priest along with him every Day to say Mass in a solitary Place where he dwelled. The Gentleman obeyed, and so continued for a Year, and never after came into his Memory this wicked Thought.

Afterwards the Priest ask'd his leave to go and help another Priest his Neighbour, who lived in another Mountain near theirs, to celebrate the Feast of the Dedication of the Church : and the Gentleman was well pleased that he should go, designing to go himself along with his Priest to hear the Mass : But some domestick Business having kept him that Day at home longer than he thought, could not follow the Priest till it was almost Noon; and as he was going to meet him, he saw a certain Villain in the way; which said to him, the Mass in the other Mountain is already ended, and the People gone. The Gentleman mighty sorry, calling himself unlucky for not seeing that day, the Body of Christ, the Villain began to laugh, and to say, that he would sell him the Merit which he had gotten by hearing the Mass, if the Gentleman would buy it, and give him his Coat for it. (Note, that among the Papists, one sells his Merits to another.) The Bargain ended, the Gentleman notwithstanding this, went up into the Mountain and made his Prayers in the Church. And as he returned back, he saw the Villain hanged on a Tree, and never afterwards was troubled with wicked Temptations. Thus far Pope *Pius II.* Really, if this was true, all Men ought to worship the Mass. But if it was either a lie, or if it so happened, it was one of *Satan's* Miracles, the more to blind the People with the Idolatry of the Mass. Of such Miracles the Lord and his Apostles do advise us to beware, that we be not deceived by them. Many other Miracles they report, which I leave for a better Place.

To give an Answer to this fifth Objection, we must suppose first, that there is two sorts of Miracles, one true, and the other false. The true Miracles are done by the Power
of

of God for the Confirmation of the Truth, and the Confusion of Falshood. Such were the Miracles which God wrought by the hand of *Moses*, and of other Prophets. Such are those, which Jesus Christ and his Apostles did. Now coming to our purpose, I say, that the Miracles which God has done in the Sacrament of the Body and Blood of Christ, he did them to let us know that it was instituted by him, and that it was not humane Invention. And this the Lord did for one of these two Ends: The first is to expel the wicked, impious, and unworthy Persons from this so high a Sacrament: And for this End, served the Miracle which *St. Cyprian* saw, and we have declared, as likewise others which the same Saint reporteth. For, pray what actual Sin had a sucking Infant, without any direction, committed in eating a Sop dipt in the Wine sacrificed to Idols? But this the Lord did to make us understand, how much those Men which unworthily, and without any consideration, receive the holy Supper, do displease him; and that to them it is all one to sit at the Table of the Lord, and to receive the Sacrament of his Body and Blood, as to sit at the Table of the Devil, and to receive the Devil himself.

And if God by his just Judgment chastised a sucking Babe, for having participated of the Table of the Devil, and of that of the Lord; how much more will he punish those that of ripe Age, and deliberate purpose, do participate of both Tables? This young Child could not drink the Cup of the Lord, having drunk before that of the Devil's: He could not be Partaker of the Table of the Lord, and of the Table of Devils: For the Cup of the Lord is the Communion of the Blood of Christ; and the Bread which we break in the Supper, is the Communion of the Body of Christ. And what Agreement hath Christ with the Devil?

This is not mine own Invention, but one of *St. Paul's* Sayings, writing to this purpose to the *Corinthians*, 1 *Cor.* Chap. x. xv. so that we confess, that God hath many times miraculously chastised those, which unworthily receive the most holy Sacrament of the Body and Blood of Christ. And the Apostle in the 11th Chapter doth witness the same, when he says, *for which Cause* (i. e. for having unworthily eaten) *many of you are sick and weak, and many are asleep*, i. e. dead.

The second End, that God pretends in the Miracles which he doth in the Supper, is touching good Men. In the Celebration

bration
to do M
the Ex
and m
And no
Lord in
done th
Baptist,
and the
Dove.

might
the Lam
Such Mi
The
Devil, t
true, bu
for one
Author,
The seco
them.

By th
work W
forewarn
and fals
so that
Math. xx
fore. An
saith, th
all Pow
think we
are the M
the dead
jan, and
condemne
these Min

Such
Pius II. m
confirm
is false,
the Word
God con
thence an
believe t
Christ.
certain M

bration of this Sacrament, sometimes God has been pleased to do Miracles to illustrate the same, and to shew by them the Excellency and Dignity thereof; and to confirm more and more the Faith of the godly that worthily receive it. And not only for the Confirmation of the faithful hath the Lord in the Sacrament wrought Miracles; but also he hath done them in the Celebration of Baptism. And so *St. John Baptist*, when Christ was baptized, saw the Heavens open, and the Holy Ghost visibly descending in the Shape of a Dove. This was done, that the *Baptist*, as an Eye-witness, might testify of Christ, and say, *Ecce Agnus Dei*; behold the Lamb of God, that takes away the Sins of the World. Such Miracles we allow, as done by the Power of God.

The second sort of Miracles are done by the Art of the Devil, to deceive Men, and to cause them not to believe the true, but the false Doctrine. We call such Miracles false for one of these two Causes. The first in regard of the Author, the Devil, who is a Liar, and the Father of Lies. The second, because such Miracles deceive them that believe them.

By the Art of the Devil did the Sorcerers of *Pharaoh* work Wonders, as *Moses* did. Of such Miracles the Lord forewarneth us: *There shall arise up (saith he) false Christs, and false Prophets, and shall shew great Signs and Wonders: so that the very Eleſt, if it was possible, should be deceived.* Math. xxiv. 24. Behold, saith the Lord, I have told you before. And *St. Paul*, 2 *Theſ.* ii. speaking of Antichrist, saith, that his coming shall be by the working of Satan, in all Power, Signs, and lying Wonders, &c. Such we may think were the Miracles of the Sorcerers of *Pharaoh*, and such are the Miracles which *Damaſcen* reporteth of the dead Man's Scull, and of the Soul of *Trajan*, and of the Soul of *Falconiſh*, that being condemned, and in Hell, were saved. Of these Miracles of *Damaſcen*, we will speak afterwards.

Such we may think was the Miracle of the Mass by *Pius II.* recited. In conclusion, all Miracles which are to confirm a thing that is contrary to the Word of God, is false, and done by the Art of the Devil. It is against the Word of God, that the Souls by the just Judgment of God condemned and tormented in Hell, should go out thence and be saved. It is against the Word of God, to believe there is any other Purgatory, than the Blood of Christ. *Irenæus*, a most antient Doctor tells us, that a certain Man, called *Mark*, a great Deceiver and Heretick, did

did strangely deceive the Simple with the Sacrament of the Eucharist; for he so changed the Colour of the Wine, that nothing but Blood appeared: and by his Enchantments he so much increased a little of the Wine, that it filled the Cup, and ran over. Nay, another Cup greater and larger being brought, the self same Quantity, without any addition, did fill it up to the top. Shall we then believe his Heresy, because he confirmed it with Miracles? Surely no.

We have a Commandment, that if an Angel from Heaven should teach us another Gospel, another Doctrine, another Faith, than that which Jesus Christ and his Apostles have taught us, which they have left us written in the Old and New Testament; that though he confirm it with many Miracles, as did this *Mark*, and the Sorcerers of *Pharaoh*, we should not believe him. *St. Jerom* makes mention of this *Mark*, and gives *Ireneus* for his Author. This *Mark* (saith he) went into *France*, and from thence passed into *Spain*; and with his Enchantments deceived many, especially Gentlewomen, whom he allured to Carnal Love. Read the Epistle to *Theodora*, the Wife of *Lucinus Beticus* or *Andaluz*. Tom. 1.

Nay, if we read the Histories of the *Gentiles*, we shall find, that they shew many and very strange Miracles. In them we shall find that there ran Rivers of Blood, which flowed from the Thumb of *Jupiter*. *Titus Livius* reporteth, that it rained Flesh in *Rome*. *Quintus Curtius* says, that when *Alexander* besieged *Tyre*, the Bread commonly sweat Blood. And many other Miracles do the *Gentiles* alledge to confirm their idolatrous Worship. And notwithstanding these Miracles, their Idol Worship is wicked and detestable. And such are the Miracles which the *Romans* report to confirm their Mass, their Transubstantiation, their Idolatry wrought by the Art of the Devil to confirm false Doctrine, deceive the Simple, and, if it was possible, the very Elect.

Answer to the sixth Reason. The sixth Reason wherewith the *Romans* confirm their Mass, is to say, that in the Mass are many good things, as the Epistle, Gospel, the *Hoc est Corpus meum*, &c.

To this Objection we may answer: That suppose that in the Mass there are some good things taken out of the holy Scripture; it doth not follow, that the Mass is good: for by this Rule, Sorceries, Witchcrafts, and Enchantments are good also; since in them, the Name of the Father, of the

the
And
whe
Nam
then
and
Wit
ming
eloy
Bur
he sp
Apo
Fr
good
thing
becau
and
little
infect
we d
Even
good,
are po
in a
and w
People
Strang
Tongu
he we
Come
Corpus
terrible
being
peareth
The
mainta
Malach
the Rife
in the b
answer,
Present
Adveria
translat
meo obla
and offe
VOI

the Son, and of the Holy Ghost, is very often mentioned : And no Sorcery, Witchery, or Enchantment is there, wherein these Names are not named ; and that these Names may have the more efficacy, the Witches pronounce them in Tongues unknown to them, as in *Hebrew, Greek and Latin*. In all these things the *Romans* do imitate the Witches ; for all the Mass almost, they say in Latin, mingling it with some Greek words, as *Hyrie eleyson, Christoeleyson* : *Hebrew* also, as *Sabaoth, Hosanna, Alleluia*. But Christ, when he celebrated the Supper, all whatsoever he spoke, he did speak it in the vulgar Tongue, that all the Apostles simple Men might understand and speak the same.

From whence we conclude, that to hold the Mass to be good, is not sufficient, because it contains some good things ; for by the opposite, we may say, that it is bad, because it containeth many bad things, as Superstition, and Idolatry, which can do no good, but much evil. A little Leaven doth leaven the whole Lump : A little Poison infects a great Quantity of Liquor, and kills many, as we did see in the Life of our *Spanish Alexander VII.* Even so also, the same things which of their own Nature are good, placed in the Mass among the Poison of Idolatry, are poisoned and corrupted. Finally, they say their Mass in a strange Tongue, which the People understand not, and which infecteth him that heareth it ; or at least the People cannot be edified or instructed by it : as if a Stranger went to hear a Comedy acted in an unknown Tongue to him, he would come out of the Playhouse as he went in, not being able to give the least Account of the Comedy. Therefore take care not to believe their *Hoc est Corpus meum*, as they understand it, for you shall fall into a terrible Heresy : So what the *Romans* say of the Mass's being good, because it containeth many good things, appeareth to be false from what we have here said.

The seventh Reason wherewith the Papists maintain their Mass is, because the Prophet *Malachi* spoke of it, when he said, *for from the Rising of the Sun, &c.* as we have said *Answer to the seventh Reason.* in the beginning of this Treatise. To this we answer, that by the words *Incense and Myrrh*, we translate *Present or Gift*. Nay, the vulgar Edition, whereunto our Adversaries give more Credit than to the *Hebrew Text*, translates it, *Et in omni loco Sacrificatur, & offertur nomini meo oblatio Munda* ; that is, and in every Place is sacrificed and offered to my Name a clean Offering. And from hence

the *Romans* conclude, that this clean Offering, which in every Place is sacrific'd and offered, is the Sacrifice of the Mass: But I say, that the Mass being a Profanation of the holy Supper, cannot be a Present which is offered to God, nor acceptable to him; whereof it followeth, that this Incense of which *Malachi* speaketh, is another thing far different from the Mass; for it is the Sacrifice not Expiatory but Eucharistical, of Praise and Thanksgiving, which the faithful every Day and Moment offer to God. Nay, the Prophet says, *An Evening Sacrifice*. And the Mass being said always in the Morning, *Malachi* doth not speak of the Mass.

It is not a new thing with God, when his People, his Priests, and Princes provoked him with their Superstitions and Idolatries, to threaten, that he would forsake them; that he would not regard them; that he would take unto himself another People, which should serve him much Better. To confirm the Truth of this, *St. Paul*, *Rom. x. 19.* says, *But I say, hath not Israel attained to Knowledge? First Moses saith, I will provoke you to jealousy with a People which is not mine: With a foolish People I will provoke you to Wrath, Deuteronomy xxxii. 21.* Also *Isaiah lxxv.* saith, *I was found of those that sought me not, I was manifested to them that enquired not for me.*

The same doth the Lord in the Place of *Malachi*, ver. 10. forsaking the *Jews*, he saith, *I take no pleasure in you, neither do I regard the offerings of your hands.* You see here, how he forsakes the *Jewish* People: And then in the following Verse, he admitteth the *Gentiles* saying, *For from the rising of the Sun, unto the going down of the same, my Name is great among the Gentiles; and in every place shall be offered to my Name incense and a pure offering.* Then saith God, *that his Church should now no more be streightened in Judea: But that it should extend throughout all the World.*

This was fulfilled when the Lord sent his Apostles thro' all the World to preach the Gospel to every Creature: Then did *Malachi* prophesy the Calling and Conversion of the *Gentiles*, which, heartily converted, should offer Incense and pure Offerings unto God: That is to say, that they should serve him with spiritual Worship and Service; and should worship him in Spirit and Truth, and not in this Mountain, nor at Jerusalem, (as Christ said to the Woman of Samaria) but thro' all the World.

Likewise the Prophets, when they speak of the Calling of the *Gentiles*, are wont to signify the spiritual Worship. Whereunto they exhort them by the Ceremonies of the Law; and

and
God
of
Ea
a P
and
Fith
Daug
and
So
worl
offer
in the
deth
to be
menc
ventio
Lord
firm t
them
The
ries m
and P
mean
to say
know
the Sta
in my
their m
and so
conclud
Jews an
Mass w
and all
it, &c.
They
which J
and of
with Co
the Prie
crate in
it into t
unto God
mission o
us, both

and instead of saying, that all the People should turn unto God, they say, that they shall go up to *Jerusalem*. Instead of saying, that all the People of the South, and of the East shall worship God; they say, that they shall offer for a Present the Riches of their Land. To shew the great and abundant Knowledge which he was to give to his Faithful in the Kingdom of Christ, they say, that the Daughters shall prophesie, the young Men shall see Visions, and old Men shall dream Dreams.

So now *Malachi* willing to say, that the *Gentiles* shall worship God in Spirit and in Truth, saith, that they shall offer Incense and an Offering, which are things which God in the Law commanded the *Jews* to offer unto him, and addeth *Pure*, to denote, that this Incense and Offering is not to be Carnal, but Spiritual. Now, I pray, what Agreement hath this with the Mass, which is a devilish Invention, and a Profanation of the holy Supper of the Lord? They alledge other Places of the Scripture to confirm their Mass; but the Answer given here may serve to them all.

The eighth Reason wherewith our Adversaries magnify their Mass, is, for the great good and Profit that they receive by it. If they mean by this temporal Profit, we have nothing to say against this 8th Reason, for we very well know the vast Sums of Money they receive every Year from the Stage of this Comedy; as the Reader may see at large in my first Volume, where I treat of the *Mass*, &c. But their meaning is quite different, as we shall see by and by; and so from these Reasons, and others very frivolous, they conclude, that we are Hereticks and Dogs, worse than the *Jews* and *Turks*, because we so shamelessly speak against the Mass which Jesus Christ instituted, his Apostles said it, and all the Catholick Church unto this Day hath celebrated it, &c.

Answer to the eighth Reason.

They say then, that besides the Oblation and Sacrifice which Jesus Christ hath made upon the Cross, of his Body and of his Blood for Remission of our Sins, to reconcile us with God, and to obtain for us eternal Life, he has ordained the Priests (which are Successors of the Apostles) to consecrate in the Mass the Bread and Wine; to transubstantiate it into the Body and Blood of Christ; to sacrifice and offer unto God the Father, the Body and the Blood for the Remission of our Sins, and to obtain all that is necessary for us, both in Body and Soul.

What greater good than this (say they) can be? More over, they say, this Sacrifice doth much profit the Dead, to allay the Pains which they have to suffer, and do suffer in Purgatory, as we have said before of the dead Man's Scull of *Matharius*, reported by *Damascen*. If any Body hath a mind to know all the Profits of the Mass, let him read the *Spanish* Canonical Hours, wherein he shall find very many. And among others mentioned are these following.

1. The Mass is as much worth as the Passion of Jesus Christ. 2. Whoever hears the Mass, shall not loose that Day the Light of his Eyes. 3. That such a one shall not die an evil Death. 4. That such a one shall not be condemned, &c. All these (the *Romans* say) are Sayings of *St. Chrysostom*, *St. Augustin*, and *St. Jerom*. These Articles of Faith, the Inquisitors of *Spain* did insert many Years ago in the Hours which are prayed as a divine Service. And if now they have suffered them to be taken away, and not to be printed, it is because the People began to be weary with such gross and abominable Lies, and to suspect such things were but an Imposition. So we may safely say, that the Mass doth us no good at all, but great Mischiefs, as hereafter we shall see.

Now I set down this Proposition, that the Mass causeth many Mischiefs and Damages; therefore it ought to be abhorred by any Soul that sincerely wisheth to see God.

I shall only reckon and prove seven Damages at present.

1. The Mass prophaneth the holy Supper of the Lord, suppressing and despising his Death and Passion.

2. In the Mass the *Romans* invoke the dead Saints.

3. In it dead Saints are placed for Intercessors.

4. The Priests that say it (either with intention to Consecrate, or not) and the People that hear it, commit Idolatry.

5. The Mass maintaineth many other Abuses besides the Idolatry of Transubstantiation, viz. the worshipping of Images, and the Invention of Purgatory, which is a Cut-Purie.

6. In the Mass the Priests defraud the People of the half of the Sacrament, and this half they give seldom and wickedly.

7. The Mass is said in a strange Language, which the People understand not, and with such Gestures, moving childish Toys, and apish Fopperies, that rather provoke Laughter than Devotion. These seven Damages we shall prove by the same Order they are proposed here.

1. The

desp
for
com
ever
sion
main
rede
Rede
pard
shall
2.
only
St. P
lied
Faith
their
Deum
And i
ought
God p
shall
Rom.
saved.
Aga
ved by
true G
a Sacri
praise,
praise.
3. com
Theref
ought
But
ters, ha
Water.
Saints,
who the
in Hell.
St. Roccu
Crown
Gutierrez
God, &
which an

1. The Mass prophaneeth the holy Supper of the Lord, despising his Death and Passion. This evidently appeareth, for the Mass, which for this Cause was ordained, and was commanded that a Hundred thousand Sacrifices should be every Day offered, what doth it pretend, but that the Passion of Jesus Christ, wherein he offered himself, should remain buried and cast in a Corner? Who will Hope to be redeemed by the Death of Christ, when he shall see a new Redemption in the Mass? Who will believe his Sins to be pardoned by the Death and Passion of Christ, when he shall see a new Remission of Sins in the Mass.

2. Domage. Invocation is a high Worship and Service only due to God; for in him only we believe: *How* (saith St. Paul) *shall we call upon him in whom we have not believed?* So that Invocation presupposeth Faith, and such a Faith as is found upon the Word of God. They sing in their Mass the *Nicene Creed*, which begins, *Credo in unum Deum*, I believe in one God, that is, in one only God. And if one only God we ought to believe, one only God we ought to invoke. And this Invocation, if done in Faith, God promiseth that he will hear it, *Joel ii. 23. Whosoever shall call upon the Name of the Lord shall escape.* St. Paul, *Rom. x. 13. and Acts ii. 21.* interpret it, *shall be saved.*

Again: That only God is to be invocated, is also proved by the following Reason. Sacrifice is only due to the true God (this the *Romans* cannot deny.) Invocation is a Sacrifice, as *David* says, *Psal. l. 14. Sacrifice unto me praise*, or, as the common Edition says, *the Sacrifice of praise.* And St. Paul to the *Hebrews iii. 15.* and *Hosea xiv. 3.* commanded the same Sacrifice to be offered by us to God. Therefore Invocation, since it is a Sacrifice, only to God ought to be offered.

But the *Romans*, forsaking the Fountain of living Waters, have digged them broken cisterns, which can hold no Water. They leave off to call upon God, and invoke the Saints, and Saints sometimes also, that it is not known who they are; and some of them (it may be) are burning in Hell. Of this we have an Example in the Prayer of St. *Roccus*, which was printed in *Sevilla*, together with the Crown of the Virgin *Mary*, in the Year 1581, by *John Gutierrez*. The Prayer saith thus:

God, which to the blessed *Roccus* didst Promise a Table which an Angel carried, that he which shall piously invoke

him, may not be offended with the Affliction of the Pestilence; &c. I put this Prayer for Example, &c.

Many other Examples may be drawn from their Masses. For what do they in all the Prayers which they make to their Saints, but call upon them, beseeching them to do this or that? There is no Commandment either in the Old or New Testament, wherein God commandeth us to call upon any other than himself. *Call upon me*, saith God, *in the Day of Trouble, and I will hear thee, and thou shalt honour me.* He never saith, *Call upon such and such an Angel, or Saint, nay, nor upon Abraham, Samuel, David, &c.*

And when the Apostles besought Jesus Christ, to teach them to pray, he did not command them to call upon his Mother, nor upon any other Saint; but he commanded them to call upon God, saying, *Our Father, &c.* And that of him they should demand whatsoever they should want, as well for the Body as the Soul. And as there is no Commandment to call upon any other than upon God; so there is no Example of any Faithful, either in the Old or New Testament, that hath called upon any other than upon God alone.

Sure we are of the infinite Goodness, Love and Power of God; and that wheresoever we shall be, tho' in the Belly of the Whale, or in the fiery Furnace, if we call upon him he will hear us. But we will not say so much of the Saints, whose Goodness, Charity, and Power, is Limited and finite. God only is infinite, and so he is in every Place. The Saints are finite, and cannot be in every Place; therefore can neither hear our Supplications, nor see our Miseries and Necessities.

Now that we are about Invocation, which is commonly called Prayer, it seems proper to say something of Prayer. And this I do by the by, not to forget any thing.

Prayer is a certain familiar Conference and Discourse which the faithful Soul hath with God; wherein she sheweth all her Necessities, that he, as a Lord may hear them, and as a Father provide for them; and believeth, that his Majesty will do so, and so he doth. Prayer is a lifting up of the Soul unto God. It is a Ladder by which the Soul mounteth from this Gulf of Miseries, and pierces all the Heavens, and presents there itself before God, and opens before him all her Necessities, hoping that he will, as a good Father, provide for them.

This

This Ladder of Prayer hath four Stages.

1. Necessity constrains us to pray.

2. God commandeth it.

3. The Promise assures us to be heard.

4. Faith obtains that which is prayed for.

Man of his own Nature and Condition is so evill of himself, so haughty and proud, that did not necessity constrain him, he would never subject himself to God, nor yet call upon him. For this Cause, said David, *Psal. cxix. ver. 71. It is good for me, that thou hast humbled, or cast me down.* And a little before he had said, *Before I was humbled (or abased) I went astray.* The Good which David drew from this Dejection (and every Christian ought to draw the same) is, that he humbled himself before God and called upon him. The Saints, seeing themselves oppressed with Afflictions and Sorrows, do acknowledge their Offences, and call upon God.

So did David, when he said, *When I was in trouble, I called upon the Lord, and he heard me.* But when the wicked are afflicted, they blaspheme against God, and despair. This is a Mark by which the Children of God do differ from those which are not his.

The second Stage is, that God commands us to call upon him. *Call upon me in the time of Tribulation, Psal. l. 15.*

The third Stage is, that the Promise doth assure us to be heard. So when God commands David to call upon him, he promises that he will deliver him; and adds, that when the afflicted calls upon God, he doth him great Service. *And thou shalt honour me, saith he. Also Psal. xci. ver. 15. he saith, he shall call upon me, and I will hear him, I will be with him in trouble, I will deliver him and glorifie him.* In divers Places the Scripture promiseteth, that he who calls on the Name of the Lord, shall be saved: But in no place doth it promise Aid, Succour, or Salvation to him that shall call upon any other than God.

The fourth Stage is, that Faith obtains that which is prayed for. Christ saith, *Whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be done unto you, Mark xi. 24.* This Faith had David, when he said, *Psal. iv. 4. The Lord will hear me, when I call upon him.* The xith Chapter of St. Paul to the Hebrews, confirms this with many Examples. Read this whole Chapter, for therein is lively set forth the Power and Efficacy of Faith, without which (saith he) it is impossible to please

God. If the Heart is not sincere, simple and pure, tho' one cry unto God, he will not Hear him, as he heard not *Esau*, tho' he prayed with Tears; neither *Saul*, nor many others of a double Heart: and to make the Heart perfect, only Faith is sufficient.

Faith then is that which obtains that which we pray for. The Commandment to pray is of God, and not of the Creature. The Promise to be heard in our Prayers is God that gives it, and not any Creature. The Faith that obtains the thing which we pray for is Faith in God, and not in the Creatures. Therefore, and with great Reason we will conclude, that this Ladder of Prayer, which hath four Stages, brings us not to the Creatures, but to the Creator, only to God omnipotent. Let us then worship him only, call upon him, and pray to him only; for, in so doing, we are sure we shall not be confounded. God grant us Grace that we may feel our Necessities; and feeling it, we may truly call upon him, since we are ascertain'd that for his Goodness and Promises sake, and for the Sacrifice wherewith his only begotten Son reconciled us to him, he will hear us. *Amen.*

The third *Domage*. There is no Mass which is not full of Intercession of Saints; and the Priest also that saith it, presumes to be a Mediator and Intercessor with God, that he may pardon the Sins of those for whom he applies the Mass, either Quick or Dead: And not for Men only he intreats, but also for Christ himself, praying the Father to receive and accept him, as he accepted the Sacrifice of *Abel*, *Abraham*, and *Melchisedech*. O Blasphemy! Away with the Priest's Pride and Presumption. What! a wicked Fellow to set up for a Mediator between God and God? who can abide it? We know that there is no other Mediator but Jesus Christ alone. The Reason is,

For he that is to be a Mediator, must be in hand with both Parties between whom he is made a Mediator; for if he be in hatred, or is not well beloved by one of the Parties, he shall never prevail; for he shall be suspected. For this Reason it was mighty fit, that Man having offended God, and being to be reconciled with him, it was needful (I say) that the Reconciliator, Intercessor, Advocate and Mediator should be very God, and very Man; for if he had been only Man, he should have been a Sinner, conceived and born in Sin, and so he would never have prevailed with God. And if he had been God, and not Man, he could not by dying have satisfied the Justice of God (as
our

our
fied
God
God
Sip
Chr
T
the
but
Man
more
of th
Place
T
that
any
the
beyon
of W
a ce
Word
Saint
norw
witho
ever
Rom.
Witho
conclu
tor an
for In
Sins,
and
cessor.
No
Little
and if
Jes
cates
Advoc
tainly
an Ad
by wh
for all
Wrath
li Psal

our Mediator and Intercessor Christ did, and dying, satisfied and payed all whatsoever Man owed to the Justice of God) like as Sin, for being committed against the infinite God, was infinite; so it was meet, that the Wages of that Sin should be infinite; and so the infinite God and Man Christ performed the same.

There is no other Intercessor or Mediator to obtain of the Father pardon of Sins, but Christ only; for as there is but one God, so there is but one Mediator between God and Man, the Man Christ Jesus, who is also God Blessed for evermore as *St. Paul* saith, *Tim. ii. 5.* Christ only is the Mediator of the New Testament, as *St. Paul* to the *Hebrews* in many Places witnesseth.

The same which we said of Invocation, we say also now, that there is no Commandment of God, neither is there any Example in the Old or New Testament, that any of the Faithful hath put them for Intercessors. To seek Bread beyond Wheat we need not go; for better Bread than that of Wheat, we cannot find nor have: We ought not to leave a certain for an uncertain thing. We are sure by the Word of God, that Jesus Christ is our Intercessor; that the Saints are not, as we see it, by the holy Scripture; and yet notwithstanding we will put them for Intercessors (doubting without Faith.) And we ought to consider, that whatsoever proceedeth not of Faith is Sin, as *St. Paul* saith, *Rom. xlv. 23.* and writing to the *Hebrews*, *xi. 6.* he saith, *Without Faith it is impossible to please God.* Therefore we conclude, that we ought to put only Christ for our Mediator and Intercessor; and that the Mass doth in putting for Intercessor another besides Christ, to obtain Remission of Sins, since Christ by his Death and Passion did obtain it, and the right Title of Mediator, Advocate and Intercessor.

Now also he is the same as *St. John i. Chap. ii.* saith, *Little Children, these things have I written that ye sin not; and if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.* If there had been more Advocates than one, *St. John* without doubt had said, *we have Advocates*, and would have named them: But as he certainly knew that there was but only one, he said, *We have an Advocate*, and nameth him, *Jesus Christ the Righteous*; by which Title of *Righteous* all other Men are excluded; for all Men by their own Nature are the Children of Wrath, conceived and hardened in Sin, as *David* says in the li *Psalms*.

This Doctrine, so full of Consolation and Comfort, that Jesus Christ now is, and for ever will be our Mediator and Intercessor, has Satan obscured, and for many Years buried it in the Church. Who is in Necessity or in Sicknesse, that will remember Jesus Christ, and put him for his Intercessor with the Father? Very few. For some call upon one Saint, others upon the Virgin, or her Image; every one, according to his particular foolish Devotion, call upon the Saint to whom he has committed the care of his Body and Soul; and so that Saint is his Advocate, his Mediator and his God too; for, for the generality of People, when one addresseth himself to the Saint of his Devotion, he prayeth him to deliver him out of such a Pain, or Sicknesse, &c. and never says, to intercede with God, but absolutely to do this or that; as if such a Saint was his God. And sometimes they have for their Saints some whose Souls are in Hell.

We see this among the Popes. *Hermanus Ferrariensis* was canonized Saint, and for 30 Years he was holden for such, and invoked as their Advocate and Intercessor with God by the People of *Ferrara*; and notwithstanding all his Sanctity, *Boniface VIII.* being Pope, did declare him damned in Hell, and ordered his Body to be unburied, and to be burned. And contrariwise, there has been Popes who canonized for Saints those whom others condemned for Hereticks. *St. Jerom* and Pope *Damasus* condemned for an *Arian* Pope *Liberius*: But Pope *Gregory VII.* canonized him for a Saint.

He that has a Tooth-ach calls upon *St. Polonia*. For sore Eyes they invoke *St. Lucia*. For a sore Throat *St. Blas*. For the Pestilence *St. Roque*. They go yet further, and, without Shame, for their filthy Lust, they put *St. Mary Magdalene* for an Intercessor. The Barren call to their help the great Giant *St. Christopher*, the Legend of whose Life for being so fabulous, Pope *Pius III.* commanded to be taken out of the Breviary (as in the Life of *Marcellus II.* we did observe in the second Volume. How many Kingdoms, Provinces, Cities, Convents, Monasteries, Churches, Chapels, Hermits, Houses, Corners of Streets, nay, and how many Persons soever there is among the *Romans*, so many protecting Saints (whom they call Tutelars or Patrons) or Gods they have, on whom they call in their Afflictions. God, and his Son Jesus Christ, is quite out of their Minds and Hearts; therefore the Prophet *Jeremiah* ii. 28. complains,

plains, when he says; *For according to the number of thy Cities were thy Gods, O Judah.*

Blessed be the Lord, who by his great Mercy hath been pleased to shew us so great Grace, as to renew and raise up again in these Kingdoms and in our Church this Doctrine so admirable and full of comfort, which in the time of Darkness, and Ignorance, and among the *Romans*, is still dead and buried: I say, this Doctrine of calling only upon God and his Son Jesus Christ, being sure by the divine Testimony, that besides him, there is none in Heaven nor on Earth, that can help us, and deliver us out of our Temporal or Spiritual Afflictions, as the prophet King *David* often tells us in his Psalms.

Here I cannot pass by giving an account of a Discourse between a Gentleman and a Doctor in Divinity: The Gentleman, among other things said, That Jesus Christ was now also our Advocate; the Divine wondred at this saying, and it seemed to him to be a new Doctrine, for he never had heard or read such a thing: The Gentleman wondred at his Wonder, and said in Confirmation of his saying, what *St. John* tells us, *We have an Advocate with the Father, Jesus Christ the Righteous.* And *St. Paul* to the *Rom.* 8. 34. speaking of Christ, *Who is at the right hand of God, and makes Request or Intercession for us.* And the same *Paul* to the *Hebrews* 7. 25. *Wherefore he is able also everlastingly to save them that come unto God by him, seeing he ever liveth to make Intercession for them.* This Divine, then, well knew that the Saints were Advocates, but that Jesus Christ was the same, it was a new Doctrine to him which he never knew nor believed. If he, then, being a master in *Israel*, was ignorant of this, why should we wonder, if the poor ignorant People know it not? Why should we marvel if silly old Women do not know it? That which I say, that there is no other Intercessor but Christ, I mean, as touching the obtaining the Remission of Sins; for otherwise one may, and ought to pray God for another: So *St. Paul* recommendeth himself to the Prayers of those to whom he writ, that they should pray God for him, and the same Apostle prayed God for them.

Now if a Priest should say, that in his Mass, he prayeth God as the Apostle did; such a Prayer, if it was made with Faith, would be good. But to have the impudence and so great assurance, as to presume to be an Intercessor; and to sell his Sacrifice for as much vertue and efficacy, as the Death and Passion of Jesus Christ; this is intollerable and

and over much Pride. Let them begin to humble themselves, and to give glory to God, who only pardoneth Sins, and this only by the Intercession of Jesus Christ, and by the merits of his Death and Passion, &c.

4. Domage. The fourth Domage, which we say the Mass causeth, is, that the Priest who says it, and the People that hear it, commit Idolatry. How great a Sin Idolatry is, and how much more God abhoreth it than any other Sin, we have already declared in the beginning of our second Volume.

The Romans say, that the Priest ordained for the Mass, hath power and authority from Christ and his Vicar the Pope, that in saying the words of Consecration (as they call them) *Hoc est enim Corpus meum*, (if they pronounce them, *Super debitam materiam*, over a competent matter, and with intention to Consecrate) he changeth, converteth transformeth, and transubstantiateth (this last word is the more pleasing to them) the Bread into the Body of Christ, and the Wine into his Blood: In such sort, that let the Priest be never so wicked, and live in a mortal Sin (as the most part of them do) let him be the greatest and the most infamous Villain of the Universe; yet for all this (they say) he hath this Power and Authority to bring Christ, from Heaven in finishing the words: *Hoc est enim Corpus meum*, and to put him into the place where the Bread and Wine were before; so that no more Bread nor Wine remains (for the substance of the Bread and Wine is perished and gone) but the Body and Blood of Christ, which is there truly, really, corporally and carnally, (these are their proper expressions) as big, as great, as corpulent and as large, as he was upon the Cross, when he was Crucified for us.

This is their Doctrine, and because we do not believe these strange things, which are contrary to the word of God and contrary to that which the ancient Doctors have taught us (as we will prove it) they condemn us for Hereticks, they persecute us most cruelly with Fire and Blood, worse than if we were either Jews or Turks.

But another stronger than they (to their grief) hath defended, doth defend, and will defend us from them. Whoever hath a mind to know more of the root of this Doctrine, let him read their new Councils, wherein the Popes by their Legates Tyranically have governed: Let him read their Decrees, Decretals, Saxtos, Clementines, and Extravagants, there he shall find it at full; but let him not read the

Scripture

Scripture shall
Worship
S
Pilla
Tha
Orn
over
(leav
or i
Cella
be i
the E
Chri
Th
unde
and
Conv
his M
With
Cella
all th
Sakra
Th
give
Layol
place
Th
confir
tency
Creat
foever
vert
condly
Truth
spoke
be so,
of Ch
they a
to the
to all
Answ
the fir
Reason

Scripture to find in it such Doctrine, for I am sure, he shall not find in it the least passage to confirm such Wonders.

Scotus, lib. 4. *Sentent.* One of the Chiefest and principal Pillars (tho' a modern Author) of their Church saith: That altho' the Priest were not atired in his Sacerdotal Ornament to Celebrate, nor in the State of Grace, nor over any Altar; if he should say the five words, or four (leaving out *Enim*) over all the Bread that is in the Market or in the Pantry; and over all the Wine that is in the Cellar, so that he had intention to Consecrate, all should be in that moment converted and transubstantiated into the Body of Jesus Christ, and the Wine into the Blood of Christ.

This *Scotus* was a *Franciscan* Fryar, and the Jesuits to undervalue his Writings, did publish a Book of his Life, and say, that *Scotus* was found dead in the Cellar of the Convent, near a Cube or Tun of Wine, with his finger in his Mouth; and jeering him and his Opinion, they say. Without doubt, *Scotus* did Consecrate all the Wine of the Cellar, and there he was willing to stay till he had drunk all the consecrated Wine, and surfeited with his invented Sacrament, he died of pure zeal of his divine Liguour, &c.

The *Franciscans* to return this railery on the Jesuits, give out another pleasant story of their Founder *Ignacio de Loyola*, which I omit now, and shall tell you in another place.

This their Doctrine of Transubstantiation the Papists confirm with several Reasons: First, With the Omnipotency of God. If God (say they) of nothing could Create something, the Heaven, and the Earth, and whatsoever is contained therein; how much more can he Convert and Transubstantiate any one thing into another? Secondly, they say, that since Jesus Christ is the infallible Truth, it is meet that that which he saith, should be as he spoke it; and so since he said, *Hoc est Corpus meum*, it must be so, and consequently the Bread is no Bread, but the Body of Christ, Thirdly, For Confirmation of this their Opinion, they alledge the sayings of Doctors, &c. Now if we answer to these three Reasons, it seems to me, that we shall answer to all whatsoever in this Matter they can Object unto us.

That which they say of the Omnipotency of
Answer to God, God forbid that we should deny; we con-
the first fess it, and with greater Faith then they; we
Reason. also confess with all our Hears, that which the
 Creed

Creed faith, *I believe in God the Father Almighty*, all sufficient. That which we say is, that from the Power to the Deed is not a good way of arguing; or as the Philosopher says, *The Potentia ad actum non valet Consequentia*. God (as Omnipotent) may often drown the World, as he did in the time of *Noah*, and the Malice and Wickedness of our times is no less, but exceeding greater than that of those times. Notwithstanding his Omnipotency, and our extreme Malice, we know that he will not drown it, because he did so promise to *Noah*, when he said, *My Covenant will I establish with thee, that from henceforth all Flesh shall not be rooted out by the Waters of the Flood*. And to seal and confirm this Promise, God gave him the Bow in the Clouds for a sign of his Covenant, &c. read the History.

To this same purpose it is said in *Psal. 146. 9*. That God set a Bound to the Waters, over which they shall not pass, nor turn again to cover the Earth. And God speaking to *Job* concerning the Sea, *Chap. 38. 10*. faith, *I established my Commandment upon it, and set Bars and Doors; and said, Hitherto shalt thou come, but no further, and there shall it stay thy proud Waves*. Here you see, that tho' God of his absolute Power can drown the whole World again, yet he will not drown it. So we say now;

That Christ could do that which they say, annihilate the substance of the Bread, and be transubstantiated into it: But we are sure he will not do it, because he will remain sitting at the right hand of his Father in Heaven; and according to his Humanity, according to his Flesh, which he took of the Virgin *Mary*, he never will descend hither, until he comes to Judge the quick and the dead: And so to this end he said to his Disciples, *The poor ye shall have always, but me ye shall not have always*: For forty days after his Resurrection he ascended into Heaven, and sitteth at the right hand of the Father, &c. *St. Peter* understood this very well; when in a Sermon which he preached at *Jerusalem*, he said, *Whom* (meaning Christ) *the Heavens must contain until the time that all things are restored*. And this is an Article of our Faith, which in the Creed we confess, That *Jesus Christ* is ascended into Heaven, and sitteth at the right hand of the Father, from whence he shall come to Judge the quick and the dead: He will not then come to Transubstantiate the Bread into his Body, from whence it appeareth that the *Romans* are Hereticks, denying this Article of Faith, which with their Mouths they confess in the Creed; so let us conclude, that Christ can, but he will not, Transubstantiate

stanti
hand
Scrip

Ans
the s
Reason

that i
Bread
Christ
never
self, h
also c

my Bo
deny
we sh
Roman

Th
ing t
Jesus
Holy
Christ

For
Questi
the L
is tw
nal, t
oppos
stande
ject t
knowl
But it
stood
Flesh
lived

Th
when
ted up
and w
not, u
the Fa
deeme
joy d
drinke

stantiate himself into the Bread, but will sit at the right hand of the Father, until his coming again, as the holy Scripture doth tell us, and we confess in the Creed.

The second Reason wherewith they confirm *Answer to* their Transubstantiation is, that Jesus Christ is the second infallible Truth, and therefore of Necessity, that Reason. which he saith, must be as he saith it. He

saith, *This is my Body*; then it followeth that that is his Body, and if it be the Body of Christ, it is not Bread. We confess with St. Peter, Chap. 2. 22. that Jesus Christ never sinned; we also confess that untruth and deceit never was found in his Mouth; for he is that which of himself, he saith, *John 14. 6. The Way, the Truth and the Life*. We also confess, that with his own Mouth he hath said, *This is my Body*; and so we believe that it is; for if we should deny that which our King, Prophet, and Priest affirmeth, we should not be Christians. Thus far we agree with the

Romans. The difference that is between them and us, is, as touching the Manner. How and in what Manner, that which Jesus Christ gives us by the means of his Minister in the Holy Supper, is truly and really the Body and Blood of Jesus Christ.

For the better understanding of this Proposition or Question, it is necessary for to use the distinction which the Lord used in the sixth Chapter of St. John: that there is two manner of eating the Body of Christ, the one Carnal, the other Spiritual. Commonly when the Scripture opposeth the Flesh to the Spirit; by the Flesh it understandeth the part of Man, that is not Regenerate, nor subject to the Law of God. So we call Men without the knowledge of God, Carnal, Natural, and sensual Men. But it is not here so to be taken. By the Flesh is understood the same Flesh of Christ himself, jointly with his Flesh and Bones, which Christ took when he was born, and lived in this World, when he dyed and rose again, &c.

The second manner of Eating, which is called Spiritual, is, when the faithful Christian (his Body being here below) is lifted up so high in Spirit, that with the wings of Faith, it flyeth, and with one flight doth pierce all the Heavens, and stayeth not, until it come before the Throne of the Majesty of God the Father, at whose right hand, he findeth sitting his Redeemer and Satisfier Christ. And finding him, with great joy doth feed upon him, eateth his glorious Body, and drinketh his most precious Blood. And if the faithful

Christian

Christian doth freely eat him, much more freely doth the Lord give himself to sustain his Soul, which he redeemed with the death of his Body, and with the shedding of his Blood; for he that with his Body and Blood, redeemed the Souls; with his Body and Blood will he Maintain them, not Carnally, but Spiritually by Faith, as we have said before.

The *Romans* believe the Body of Christ to be in their Mass; in the first manner, they believe that the Mouth takes, the Teeth chaws, the Throat swalloweth, and the Stomach receives the same Carnal Body, which was born, which dyed, which rose again, &c. They understand the words of Christ Literally; let it be as they please, this they cannot deny, that Christ himself, speaking of the necessity that we have to eat his Flesh, and drink his Blood; saith, *The words which I speak unto you, are Spirit and Life*; that is, that which I have said unto you, touching the eating of my Flesh, and drinking of my Blood, do not understand after the Letter, as it Carnally Sounds, but lift up your Mind, and understand it Spiritually.

The *Capernaïtes*, and many of the Disciples also (as St. *John* 6. 60. saith) Carnally understood the words of Christ; and said, that it was a hard saying and murmured at it; To whom Christ, unfolding their Error, told them, They should understand these words Spiritually. By this you see, that the *Romans* are worse than the *Capernaïtes*, for these would not eat the Flesh of Christ Carnally, nor drink his Blood: But the *Romans* without any scruple, and without any loathing, will eat Carnally the Flesh of Christ; but it will nothing profit them. *For it is the Spirit that quickeneth, and the Flesh profiteth nothing.* Christ by St. *John* 6. 63.

We cannot understand, that the Lord gave carnally his Body in his Supper; for if we should so understand it, great absurdities would infallibly follow: First, That Jesus Christ, when he celebrated his Supper, had two carnal Bodies, one by one: The Body that celebrated the Supper, that broke the Bread in his hands, blessed it, and gave it to his Disciples, &c. was the true carnal Body of Jesus Christ, which was born, died and was buried, &c. Now, if that which this carnal Body took in his hands, and gave to his Disciples was also the carnal Body of Christ, it followeth, that Jesus Christ, when he had celebrated his Supper, had two carnal Bodies; one which sat and remained in his place, and the other which he gave to his Disciples, which is a great Absurdity. But if they would understand this

this
gave
not
avoid
other
us no
first
Th
Faith
ritua
done
Gosp
called
Preac
Christ
Gosp
from
Gosp
one
Th
cram
of Sp
Blood
ments
upon
not i
words
faith
outw
the m
ceives
and
the tr
below.
So
in the
himse
not un
doth
thus p
annihil
Transf
of Jesu
Sacram
there

this second manner of Body (which the carnal Body of Christ gave to his Disciples, and they took it, and did eat it) not to be his carnal Body, nor carnally taken, they should avoid such an absurdity. So, not to fall into this and other absurdities; which we will afterwards set down, let us not understand Jesus Christ to be in his Supper, in the first manner Carnally, but in the second Spiritually.

This second manner of Eating, cannot be done without Faith, because (as we have said) it is not Carnal, but Spiritual. And it is to be noted, that this Spiritual Eating is done in two manners: The first by the Preaching of the Gospel, as St. Paul saith, *Faithful is God, by whom ye are called to the Communion of his Son Jesus Christ.* By the Preaching of the Gospel, we are made Flesh of the Flesh of Christ, and Bones of his Bones. By the Preaching of the Gospel, he is to us the Bread of Life, which came down from Heaven to feed our Souls. By the Preaching of the Gospel, we are made one thing with him, even as he is one with the Father.

The second manner of Spiritual Eating is done by the Sacraments, and chiefly in the holy Supper. These two kinds of Spiritual eating the Body of Christ, and of drinking his Blood, by the Preaching of the Gospel, and by the Sacraments, the ancient Doctors do confess. Orig. Hom. 16. upon Numb. saith, *We are said to drink the Blood of Christ not in the Sacraments only, but also when we receive his words.* The same upon Ecclesiast. St. Jerom saith, *The faithful in the holy Supper, receiving with the Mouth of the outward Body, carnally the Bread and Wine (which are the most holy Sacraments of the Body and Blood of Christ) receives with the Mouth of the Soul (which is Faith) inward, and Spiritually the true Body and Blood of Christ, without the true carnal Bodies (which is in Heaven) descending here below.*

So we confess, that the Faithful truly and really receive in the holy Supper, the Body and Blood of Christ, as Christ himself saith, *This is my Body, this is my Blood*; yet we do not understand these words Carnally but Spiritually, as Christ doth himself declare. Understanding, then, Christ to be thus present in the Sacrament, it shall not be necessary to annihilate the substance of the Bread, nor of the Wine, nor to Transubstantiate it into the Substance of the Body and Blood of Jesus Christ. We confess, then, that in this most holy Sacrament, besides the Spiritual Body and Blood of Christ, there is also true Bread and true Wine; for as touching
the

their Substance, the Bread and Wine have lost nothing, but as touching their Qualities, they have gained much: for by the Vertue and Efficacy of Christ's Institution, and of his Word, they cease to be common Bread and Wine, and are dedicated to signify Figure, and represent, the true *Body* and *Blood* of Christ: And do so signify, figure, represent seal and give the same; that whosoever takes this *Bread*, and eats it, takes this *Wine*, and drinks it worthily, according to the Institution of Christ (who saith: *Take and eat: Take and drink ye all of this,*) takes and receives truly, and really the *Body* and *Blood* of Christ.

According to that which the Lord here said: *This is my Body, this is my Blood*, yet not Carnally, but Spiritually by Faith. And if the *Bread* and *Wine* should avoid in their Substance; and being, this Sacrament would not be a Sacrament; for every Sacrament, (as the *Romans* themselves cannot deny) consists in two Things: In a visible and earthly thing, which they call *Materia*; and in an invisible and Celestial Thing, which they call *Forma*. That the invisible and Celestial Thing is the *Body* and *Blood* of Christ, we do agree with them. As touching the visible and earthly Matter, there is a great difference between them and us: For we say, That the Substance of the *Bread* and *Wine*, together with their Accidents remaineth. They say, That no Substance of the *Bread* and *Wine*, but only the Accidents, viz. the Whiteness, Roundness, Smell, Savour, and Colour remaineth. But against this we may say; that not the Accidents, but the Substance of *Bread* nourisheth; not the Accidents but the Substance of *Wine* makes the Heart glad: For the *Bread* and *Wine* (converting themselves into the Substance of Man, which eats, and drinks the same) produces these Effects in the receiving Body. Nay, to receive Spiritually in the Supper, the true *Body* and *Blood* of Christ, it is necessary to receive Carnally and Materially true *Bread* and true *Wine*: For otherwise there would be no *Analogy* or Agreement between the Figure, which is *Bread* and *Wine*, and the thing figured, which is the *Body* and *Blood* of Christ.

This is the Doctrine of the antient Doctors, which taught, that in two Things this Sacrament consists; in *Earthly* and *Heavenly*. So saith *Ireneus*, speaking against the *Valentinians*. Also *Gelasius*, Bishop of Rome, who disputed of the Conjunction of the *Bread* with the *Body* of Christ, both Natures of the *Bread*, and of Christ remaining in their Being. And by this Communication he proves in

in C
vine
Bein
true
be c
prov
Brea
there
T
by a
is M
and
Pray
tion
T
and
ror,
whic
Error
say,
that
tient
aside
the h
Ma
secre
of th
which
Christ
So th
Man
these
cause
the L
Blood
that
Vine
Grap
St
not th
drink
ces,
Cup
you se
ctors,

in Christ, the Union of the Human Nature and of the Divine; both the one and the other remaining in their whole Being and Substance. And if in the Sacrament was not true *Bread*; and true *Wine*, the Argument of *Gelasius* should be of no Strength at all; but his Argument is good, and proves that which he pretendeth: Therefore there is true *Bread*, and true *Wine* in the Sacrament of the Supper, as there is true *Water* in the Sacrament of Baptism.

The same Argument useth *Theodoret*, as we shall declare by and by. *Origen*, saith these Words: So that that which is Material in the Bread of the Lord, goes into the Belly, and is cast out into the Draught: But that which is by Prayer and the Word of the Lord, according to the Proportion of Faith, profiteth the Soul.

The *Romans* cannot say, that *Origen* had some Errors and that this is one of them; for if this had been an Error, the antient Doctors, as *St. Jerome* and *Epiphanius*, which collected his Errors, would have noted this for an Error, if they had thought it an Error; but none of them say, that *Origen* thought amiss of the Eucharist. Therefore that which *Origen* saith is no Error, neither among the antient Doctors was it holden for an Error. But let us lay aside the Fathers, and let us come to the true Fountain of the holy Scripture.

Many times *St. Paul* calls it *Bread*; yea, after it is consecrated and dedicated, and made the Sacrament of the Body of the Lord. First, *1 Cor.* 10. 16. he saith, The Bread which we break, is it not the Communion of the Body of Christ? Again: For we are all Partakers of one Bread. So that whosoever shall eat of this Bread, &c. Let every Man prove himself, and let him eat of that Bread. In all these Places the Apostle calls the Bread, Bread; not because it was so, but because it is so. Concerning the Wine, the Lord himself, after he had made the Sacrament of his Blood, calleth it, the Fruit of the Vine. And I say unto you, that henceforth I will not drink more of this Fruit of the Vine. And pray, What is the Fruit of the Vine or of the Grape, but Wine?

St. Paul saith, The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? Also, or shall drink of this Cup of the Lord unworthily. In these Places, *St. Paul*, by the Cup, understands that which the Cup contains, viz. the Fruit of the Vine, or Wine. Here you see, that the Lord, his Apostles, and the antient Doctors, calls that which is earthly and visible in the Sacrament,

ment, *Bread and Wine*; and by the same Reason, Transubstantiation is against the right meaning of Christ, his Apostles, and antient Doctors.

This sound Doctrine takes away many Absurdities, and Inconveniencies which proceed from the Monster of Transubstantiation; and many Scruples and Afflictions of Conscience. And so if the Sacrament (I speak as the *Romans* speak) is not a Sacrament but when it is taken and eaten, then in the Sacrament is not Christ's *Body* (except it be taken and eaten,) mouldy, corrupt, &c. for to all these things the *Bread and Wine*, and not the *Body* of Christ, are subject. The *Bread* (we say) is corrupted, and not the *Body* of Christ. The *Wine* is spill'd and not the *Blood* of Christ. And if the *Romans* would understand this, they should have no Occasion for the Book called, *De Cautelas de la Missa*, which treateth of what must be done in such a Case, when the *Wine* is poured out, or the *Bread* falls down, &c. This Book is a continual Affliction and Torment of the Consciences: but, as *St. Paul* saith, Such Consciencious Men have a *Zeal indeed*, but not according to Knowledge. The Reason is, because such Consciences are not founded upon the Word of God, but upon the Sand and Traditions of Men.

Such as do not understand Spiritually, but Carnally the Words of the Lord: *This is my Body*, &c. do fall into great Heresy, and horrible Idolatry. The Christian Religion (as *St. Athanasius* noteth in his Symbol) teacheth that in Jesus Christ are two Natures, Divine and Humane; and that these two Natures are so united and conjoined in Christ, that they are not confounded, nor mingled one with another. The Divine hath his Properties, as well as the Humane: And as the reasonable Soul and Flesh is one Man so the Divinity and Humanity is one Christ. It is the Property of the Divinity only, and of no other thing besides, to be in every Place; for it is Unmeasurable and Infinite; and there is no other Thing that is Unmeasurable and Infinite. It is the Property of the Humanity to be finite and in one Place, and not in every Place: So the Angel says, speaking of the Humanity of Christ: *He is risen, he is not here*. Behold the Place where they have laid him.

And *St. Peter* saith, *Whom the Heavens must contain, until the time of the Restoration of all Things*: And so we believe as an Article of Faith. That he ascended into Heaven, and is set at the Right-hand of God the Father,

from

from
Jesus
with
ces d
as a
then,
sus C
sands
ny th
the c
as ma
poral
as wh
what
Go
transu
Blood
Wine
substa
into t
the B
Divin
Godh
Godh
from
Begin
Not
the Le
and h
Mind,
the Ba
Blood
Monec
gives
Wafers
the Si
on the
Should
cipal S
not kn
For ne
postles,
did pr
Death
Devili

from thence he shall come to judge the Quick and the Dead. Jesus Christ himself said, *The Poor ye shall have always with you, but me ye shall not have always.* All these Places do prove Jesus Christ according to his Humanity, and as a Man, not be here below but in Heaven. The Romans then, oppose and deny this Article of Faith, believing Jesus Christ in their Mass, and not only in one, but in Thousands of Thousands of Masses every day celebrated, in many thousands of *Sagrarios* or Tabernacles where they keep the consecrated Wafers. In as many Places (I say) and in as many Masses they believe, Jesus Christ to be really, corporally, and carnally, and in the same manner and bigness, as when he was upon the Cross. if this is not Heresy, what can be Heresy?

Good Transubstantiators are the *Romans*, when they have transubstantiated the Bread and the Wine into the *Body* and *Blood* of Jesus Christ: So that now it is no *Bread*, nor *Wine*, but the *Body* and *Blood* of Christ. So now they transubstantiate the Humanity of Christ, his *Flesh* and his *Blood* into the Divinity: Seeing that they attribute *Ubiquity* to the *Body* and *Blood* of Christ; which is only proper to the Divinity. Jesus Christ is true God and true Man; but his Godhead is not his Manhood, and his Manhood is not his Godhead. The one is the Creator, whose Beginning is from Everlasting; the other is a Creature whose Being had Beginning.

Notwithstanding all this, which the *Romans* (I speak of the Learned) may hear and read, they continue obstinate, and hardened, and God hath left them to a Reprobate Mind, that they may believe the *Bread* to be no *Bread*, but the *Body* of Christ; and the *Wine* to be no *Wine*, but the *Blood* of Christ. And so they worship that which a Parish *Moncillo* or Clark, makes between two Irons, and the Priest gives it a Form, making it his God. This God-pan, or Wafer-God they keep in the Tabernacle; they carry it to the Sick: And upon some Feasts of the Year, and chiefly on the Festival of *Corpus Christi*, they carry it upon Mens Shoulders in great Pomp and Procession through the Principal Streets of the City; and Wo to that Person that doth not kneel before it. Who commanded them to do this? For neither Jesus Christ ordered such a thing to his Apostles, nor those ever did it, nor the Church Catholick did practice it for the space of a thousand Years after the Death of Christ. It is then a new Invention, Humane and Devilish, founded upon the wicked Transubstantiation.

Besides

Besides this, there is something in the Mass, which manifestly declare that there is no Transubstantiation: As when they say in the Canon of the Mass: *Offerimus preclara Majestati tue de tuis donis ac datis*, &c. That is to say: We offer to thy excellent Majesty of thy Gifts, and of that which thou hast given, &c. *A pure * Host an holy*
 * N.B. Here *Host, a Host without Spot, holy Bread of*
 the Priest *Life eternal, and a Cup of everlasting Sal-*
 Crosse him- *vation. One of the two, either by these gifts*
 self. *which they offer to God, they understand the*
Bread and the Wine without any Transubstantiation: Or
else they are so Transubstantiated into the Body and Blood
of Christ, that now there remaineth neither Bread nor
Wine. By that Prayer it appears, that by the Gifts they
ought to understand the Bread and Wine, without any
Transubstantiation, which Gifts the Priest prayeth God to
accept, as he accepted the Gifts, which Abel, Abraham,
and Melchisedech offered: And so they say: super qua pro-
pitiatio ac sereno vultu respicere digneris, &c. That is to say:
 Upon which Gifts vouchsafe to behold with thy merciful;
 and bright Countenance, and to accept them, as thou pleasedst to accept the Gifts of thy just Servant Abel, and the
 Sacrifice of our Father Abraham, and that holy Sacrifice
 and spotless Host which thy high Priest Melchisedech offered
 unto thee. Beseeching humbly, we pray thee, to command
 these Gifts, to be carried by the hands of thine holy Angel
 to the high Alter before the presence of thy divine Majesty,
 &c. Thus far the Prayer.

Now if by Gifts, are understood the Bread and Wine untransubstantiated, what necessity have we of such a Sacrifice to obtain Pardon of our Sins; when we have that most perfect Sacrifice which Christ once offered (and ought not to be reiterated) upon the Cross, by which he sanctified us for ever? However the Romans will say unto me, that they understand by Gifts, not the Bread and Wine Untransubstantiated, but Transubstantiated into the Body, and Blood of Christ. If they understand it so, it is worse for them, than it was before: For then the Prayer which the Priest makes is a most horrible Blasphemy against Jesus Christ, the only begotten Son of God, true God and Man.

What Pride, what Haughtiness and Presumption is it, that a miserable, wicked Fellow, conceived and born in Sin and Corruption, and that doth nothing in his Life time, but add Sins unto Sins, dare to present himself before the
 Majesty

Maje
 and
 as he
 Chr
 dech
 whic
 braba
 all h
 Le
 of hi
 fess J
 Essen
 Priest
 ther s
 ciful
 is bet
 don t
 intrea
 Spot,
 ver co
 So he
 want
 lanies
 all the
 on, an
 ther w
 he not
 Mass
 The
 confirm
 rity of
 cils w
 The
 Cup mi
 The Ex
 tullian
 his Bod
 Mat. Ca
 seth to
 saith:
 sureth
 which
 but Cha
 St. Am
 of the S

Majesty of God the Father, and pray him, to accept and receive his Son Jesus Christ? And to accept him, as he did the Gifts of *Abel*, *Abraham* and *Melchisedech*? Is Christ no other thing than *Abel*, *Abraham* and *Melchisedech*? Is the Sacrifice of Christ, his precious *Body* and *Blood*, which he offered, no more than the Sacrifices of *Abel*, *Abraham* and *Melchisedech*; nay, and than the Sacrifices of all how many soever just Persons have been and shall be?

Let them then, be ashamed to speak of Jesus Christ and of his Sacrifice in such a manner. On one side they confess Jesus Christ to be equal with the Father (as he is) in Essence and Power. And on the other side, a stinking Priest they put for Intercessor and Mediator, that the Father should accept, and receive his Son Jesus with a Merciful and chearful Countenance. O wretched Sinner! It is better for such Priests, to pray God, that he would pardon their Superstitions and Idolatries, and not to pray nor intreat the Father for Christ, who is the Lamb without Spot, which taketh away the Sins of the World. He never committed Sin, nor was any guile found in his Mouth. So he doth not want a Priest, but the Priests above all Men want him, to pray God for them, and to pardon their Villanies. Of what hath been said we may conclude: That all those which hear the Mass, and believe Transubstantiation, are Idolaters: And that the Priest which saith it (either with, or without Intention) is a double Idolater: For he not only commits Idolatry, but causeth all that hear his Mass to commit Idolatry.

The third Reason wherewith the Romans confirm their Transubstantiation is the Authority of Doctors, and Determinations of Councils which they alledge. 3. Reason.

They quote *Ireneus*, who in his fifth Book saith: *When the Cup mingled, and the Bread broken, receive the Word of God The Eucharist is made the Body and Blood of Christ.* *Tertullian*, lib. 4. saith: *Christ made the Bread, which he broke his Body, and distributed it to his Disciples.* *Origen* upon *Mat. Cap. 26* saith: *This Bread, which God the Word witnesseth to be his Body, &c.* *St. Cyprian* *sermone de Cena Domini* saith: *This common Bread changed into Flesh, and Blood, procureth Life.* Also in the same Sermon he saith: *This Bread, which the Lord gave to his Disciples, not in form or appearance, but Changed in Nature, is made Flesh of the Omnipotent Word.* *St. Ambrose* lib. 4. de *Sacramentis* saith: *Before the Words of the Sacrament, it is Bread: When Consecration is applied to it,*

it, of Bread it is made the Flesh of Christ. St. Chrysostom Humila. de Eucha. tom. 6. saith: This Sacrament is like Wax applied to the fire in which no substance Remaineth, but becomes like to the fire: So the Bread and Wine is consumed of the substance of the Body of Christ.

The same Chrysost. in hum. 61. saith: That Christ not only gave himself, that we should see him but that we should also touch and handle him, and fasten our Teeth in his Flesh. Also hum. 38. upon St. Math. saith. Many say that they will, and desire to see the form and Figure of Christ, and his Raiment and Shoes: But he gives himself to thee, that thou maist not only see him, but touch him.

St. Augustin, Prolog. in Psal. 23. saith: Christ did bear himself with his Hands, when in the Supper he instituted the Sacrament. And upon the 98 Psal. Explaining these Words: Fall down before his Footstool, he affirms that the Flesh of Christ ought to be adored in the Sacrament: Which could not be done, if the Bread remaineth. Hyllarius, lib. 8. of the Trinity saith: Christ is in us by the Truth of Nature, and not by conformity of Will only. And saith, that in the Meat of the Lord we truly receive the word Flesh.

Leo Bishop of Rome in the 10th Epistle which he writ to the Clergy and People of Constantinople: saith: Walk we on, receiving the vertue of the heavenly Meat in his Flesh, which is made our Flesh. Damascen, lib. 4. c. 14. Orthodoxæ fidei. is clearly for the Romans as they say. They also quote Theophilact. who manifestly makes mention of Transubstantiation. Other Authors tho' new and Modern as Anselm. Hugo, and Richardus de sancto Victor. they alledge, which undoubtedly affirm Transubstantiation.

The Romans quote also Councils and their Declarations to confirm Transubstantiation. First the Council of Ephesus which was holden against Nestorius being President Cyrilus, where these Words are used: We being made Partakers of the holy Body, and of the precious Blood of Christ, receive not common Flesh; and not as of a Man sanctified, but truly sanctifying, and made proper of the Word itself. They quote also the following Councils. That of Vercel in the time of Leo IX. in which Berengarius was Condemned. The Council of Laterane in the time of Nicholas II. which obliged Berengarius to recant, of whose Recantation is made mention in the Decrees de Consecration dist 2. in the 4th. Sentence. An other Council of Lateran in the time of Innocent III. of which mention is made in the Decretals de

de
saru
T
con
and
they
sent
mon
not
by R
not v
the R
Side,
Dogs
the S
into t
believ
and I
But
that v
and p
antien
themse
same F
terwar
to Co
The
same a
Author
Ireneus
saith th
God rec
the Euc
ly and
now no
Euchar
sist in t
the Brea
is necess
ment, so
in the S
gure, th
thing fi

de summa Trinitate, Cap. firmiter, and de Celebratione Missarum. Cap. cum Maribus.

The Council of *Constance* in which *John Wickliffe* was condemned for denying Transubstantiation : And *John Hus*, and *Jerom* of *Prague* were burnt for the same. Finally, they quote the last Council of *Trent*, and the common Consent of all the whole Catholick Church : With which common Consent *Scotus* was so moved, that seeing he could not shew Transubstantiation, neither by the Scripture, nor by Reason, yet he approved it, because (as he said) it was not contrary to the common Consent of the Church. So the *Romans*, seeing so many Fathers and Councils on their Side, they cry out, *Victory, Victory*, against those Heretick Dogs. Now there is no Bread, now there is no Wine in the Sacrament : They are converted and transubstantiated into the Body and Blood of Christ. And if a Man will not believe this, he is an Heretick, Excommunicated, Accursed and Damned.

But let the *Romans* turn the Leaf, look and consider well that which followeth. If this Dispute was to be decided and proved by Men, we want not as many Fathers, more ancient, more learned and godly than those they quote for themselves. But I will alledge against them many of the same Fathers which they have alledged against us : And afterwards, we will answer to all that they have proposed to Confirm their Transubstantiation.

The first Father quoted by the *Romans* is *Ireneus*, and the same also do we alledge ; whom for his Antiquity and Authority we will place in the Vantguard of other Fathers. *Ireneus*, then, speaking against the *Valentinian* Hereticks, saith thus : The earthly Bread, and calling of the Word of God received, is now no more common Bread, but is made the Eucharist. Which consists in two things, viz. In Earthly and Heavenly. As to what he says, That the Bread is now no more common Bread ; he doth not deny by it the Eucharist to be Bread ; for he says, the Eucharist doth consist in two things, Earthly and Heavenly ; and one to be the Bread, the other to be the Body of Christ. For, as it is necessary that the Body of Christ should be in the Sacrament, so it is necessary also, that the Bread should be truly in the Sacrament, for, otherwise, the Bread which is Figure, should have no Analogy nor Likeness with the thing figured, which is the Body of Christ.

Tertullian in his first Book against *Marcian*, saith, God hath not cast away the Bread, his Creature; since with it he hath represented his Body. Also in his fourth Book against *Marcian*, he saith, The Bread which he had taken and distributed to his Disciples, he made it his Body, saying, This is my Body: i. e. as he himself declares, the Figure of my Body.

Origen, upon the 26th Chapter of *Matthew*, saith: This Bread which God the Word doth witness to be his Body, is the nourishing Word of Souls. Also *Homil.* 7. upon *Leviticus*, he saith: For not only in the Old Testament, but also in the Gospel, is the Letter which killeth. For if thou follow the Letter: These Words, Except if you eat of the Flesh, shall kill. Also *Homil.* 9. upon the same *Leviticus*, he saith, Cleave not to the Blood of the Flesh, but apprehend rather the Blood of the Word, and hear what he says unto you, This is my Blood which is shed for you. Again upon the 15th Chapter of *St. Matthew*, he saith, The sanctify'd Bread, as touching the Matter, goeth into the Belly, and is cast out below: And in the same Place he says, Not the Matter of the Bread, but the Word spoken over it, is that which profiteth him, which worthily eateth it. In the 8th Book against *Celsus*, he also said, After Thanks given for the Benefits which we have received, we eat of the Consecrated Bread.

Cyprian Lib. 1. *Epist.* 6. ad *Magnum*, saith, The Lord call'd the Bread made of the gathering together of many Grains his Body: and the Wine pressed out of many Grains of Grapes, he calls, his Blood. Also interpreting the Lord's Prayer, he calls the Bread the Body of the Lord. And in the Sermon of the Supper of the Lord, he saith: We whet not the Tooth to bite, but with sincere and true Faith, we do only break the Bread, and eat it. Also in the Sermon of *Chrismate*, he openly saith, The Sacraments have their Names of those things which they signify. *St. Augustin* useth the same manner of speaking as *Cyprian*.

Whereby it appeareth that he took them from him as it may be seen in the Epistle to *Boniface*. Why (says he There) preparest thou the Tooth and the Belly? believe, and thou hast eaten, *Tract* 25. upon *St. John*. Again, *St. Cyprian*, in his second Book *Epist.* 3. ad *Cecilium*, he saith, In the Wine is shewed the Blood of the Lord. Also against the *Aquarians* he saith, That the Blood of the Lord could not appear to be in the Cup, if the Wine ceased to be there. The *Romans* say, that after the Consecration there is no Wine in the Cup; ergo, it followeth, that there is no Blood neither, for this is the Argument of *St. Cyprian*. In the Sermon of the

the
red
Lik
seen
app
Na
two
wh
not
saic
Wa
wid
com
is f
Wor
of A
gain
Body
this
Place
St.
Anti
tern
it so
The
and
Epist
done
eating
which
We re
Blood
4th C
Symbo
all thi
tiated
can tha
cration
Power
much
remain
ther th
St. J
Bread an
Christ.

the Supper of the Lord, he saith: *The Symbols are changed into the Body of Christ, but so, that they take a certain Likeness of Christ himself, in whom the Human Nature was seen, and the Divine remained hidden; by which Likeness it appeareth, that he would say: That as in Christ remain two Natures, Divine and Human; so in the same manner are the two Natures preserved in the Sacrament.* That of the Bread which is seen, and that of the Body of Christ, which is not seen. In the second Book and 3d Epistle, he also saith. So that the Body of Christ cannot be Flour only, nor Water only, but both do meet and couple together, and with the meeting together and union of one Bread, become firm, with which and the same Sacrament, our People is shewed to be coupled. *Athanasius* explaining these Words: *If any Man shall speak a Word against the Son of Man, it shall be forgiven him: But he which speaks against the Holy Spirit, &c.* saith, And how great is the Body that all the World is to eat of? And concludes, that this is to be understood Spiritually; and hereby, that in this Place the Lord speaks of his Ascension against the *Caparnaites*

St. Basil, in his *Liturgy*, calls the Bread of the Sacrament, *Antitypon* of the Body of Christ, *i. e.* an Example or Pattern of the like Form. And after the Consecration he calls it so also. *Dionysius de Ecclesiastica Hierarchia*, c. 3. saith, The Bishop uncovereth the covered and undivided Bread, and parting it in pieces, &c. *St. Ambrose*, upon the first Epistle to the *Corinthians*, saith, When it is said, that this is done in remembrance of Christ, and of his Death: We, by eating and drinking do signify the Flesh and Blood of Christ, which have been offered. In the same Place also he saith, We receive the mystical Cup in Type, (or Figure) of the Blood of Christ. Also in the 4th Book *de Sacramentis*, and 4th Chapter, where he setteth down the change of the Symbols, he handleth also our Change into Christ; but for all this, those that receive the Sacrament are not transubstantiated into Christ. Also in the same Chapter he saith, How can that which is Bread, be the Body of Christ by Consecration? And then, if the Word of the Lord have so much Power, that the things which were not, begin to be; how much more powerful shall it be, to Cause, that these things remain, which have their Being, and be Changed into another thing?

St. Jerom, upon *St. Matthew*, saith Clearly, That in the Bread and in the Wine is represented the Body and Blood of Christ. *Chrysostom*, upon the second to the *Corinthians*, saith,

Not only that which is set before us upon the Table, but the Poor also, is the *Body* of Christ, to whom we are bound to do good; for he that said, *This is my Body*; with his Mouth, said also, That he himself received the Benefit and Charity done to the Poor. Also in the 11th Homily upon St. *Matthew*, In *Opere Imperfecto*, he saith, in the holy Vessels is neither the *Body* of Christ, nor his *Blood*, but the Mystery of the *Body* and *Blood* of Christ,

Also upon the 12th Chapter of the second Epistle to the *Corinthians*, Hom. 27. he saith, so that Christ in the *Bread* and *Wine* said, *Do this in remembrance of me*. In declaring these Words upon the 23d Psalm, *Thou hast prepared a Table before me*, saith, So that the *Bread* and the *Wine* in the Sacrament is shewed unto us, in the Similitude of the *Body* and *Blood* of Christ, &c. Again writing to *Cesaries* against *Apolinarius* and others, which confounded the Divinity and Humanity of Christ, (this Epistle is found in the Library of *Florence*) saith: For even so the *Bread* before it is sanctify'd, is called *Bread*; but the divine Grace signifying this: The *Bread* by means of the Priest is freed from the Name of *Bread*, and is found worthy to be called, the *Body* of the Lord, tho' the Nature of *Bread* remains still in it.

In many Places St. *Augustin* is wholly for us, and confirms our Doctrine. Upon the 82d Psalm, saith, *Thou art not to eat that which thou seest, nor art thou to drink this Blood, which they have to pour out.. That which I say is a Mystery, which will Quickens, being spiritually understood.* Also in the Treatise *de fide ad Petrum*, Chap. 19, he calls it, the Sacrament of *Bread* and *Wine*. And against *Fauftus*, lib. 20. Cap. 21. saith: And the Old Testament, under the Similitude of the Sacrifices, (viz. of the Beasts sacrificed) the *Flesh* and *Blood* of Christ was promised unto us: It was upon the Cross really given, but in the Sacrament for a Memorial it is celebrated.

Let us well consider these three things noted by St. *Augustin*, and the great Difference between them. After one sort Christ gave himself in the Old Testament; after another upon the Cross; and after another in the Sacrament of the Supper. Also lib. 21, *de Civitate Dei*, Chapter 25, clearly affirms, That the Wicked eat not the Matter of the Sacrament, i. e. the *Body* of Christ. And so (saith he) it is not to be thought, that he which is not in the *Body* of Christ, and in whom Christ is not, nor he in Christ, eateth the *Body* of Christ. Again in the 20th

Trea.ise

T
C
my
B
ou
Fig
like
yer
lib.
Cha
Ma
son
grea
grea
his
gusti
and
cruci
face,
thing
have
lently
certain
The S
Christ
Judas
his Bo
glorion
Leo
tinople,
ritual
pass (o
us took
St. John
ces of
Calosyri
Flesh, a
unite or
lively
Hesych
this he
we migh
and Fies
tiches, th
Bread an

Treatise upon St. *John* saith the same. Against *Adimantus*, Chapter 12, saith, The Lord doubted not to say, This is my Body, when he gave notwithstanding the Sign of his Body. In this St. *Augustin* sheweth, the Words of Christ, ought not to be understood as they sound, but by Trope or Figure; and so he saith, that this manner of Speech is like that alledged out of the 12th Chapter of *Deuteronomy*, verse 23, *The Blood is the Life*. Also, *de Doctrina Christiana*, lib. 3. cap. 16, he sheweth that which Christ, in the 6th Chapter of *John* useth, *Except ye eat the Flesh of the Son of Man*, &c. to be a figurative manner of Speech; the Reason which he gives is this, because it seems to command a great Wickedness; for to eat the Flesh of a Man, is a great Cruelty, and greater than to kill him; and to drink his Blood, than to shed it. And therefore, saith St. *Augustin*, That it is a Figure which commandeth us sweetly and profitably to remember, that the Flesh of Christ was crucify'd and wounded for us. Also in the Epistle to *Boniface*, he saith, The Sacraments take their Names of those things, whereof they are Sacraments. These Words, as we have noted, took St. *Augustin* from St. *Cyprian*; and excellently nameth the Sacrament of the Body of Christ, in a certain manner to be the Body of Christ; and then says, The Sacrament of the Blood of Christ, is the Blood of Christ. Upon the 8th *Psalme*, he also saith, Christ received, *Judas* into his Banquet, when he commended the Figure of his Body. Let that which have already been said of this glorious Doctor suffice.

Leo 1. in an Epistle to the Clergy and People of *Constantinople*, affirmed, this Distribution to be Mystical, to be Spiritual Mear, and that we receive therein a Celestial Power to pass (or be converted) into the Flesh of Christ, who for us took our Flesh upon him. *Cirillus*, lib. 4. c. 14. upon St. *John* saith, So to the faithful Disciples he gave the pieces of Bread, saying, *Take*, &c. Also in an Epistle to *Calosyrus* saith, It was meet, that by means of his holy Flesh, and precious Blood, he should in a certain manner unite or couple himself with our Bodies, which by the lively Blessing in the Bread and Wine we receive.

Hesychius, lib. 20, upon *Leviticus*, Chapter 8, saith, By this he commandeth to eat the Flesh with the Bread, that we might understand, he called it a Mystery, which is Bread and Flesh joyntly together. *Gelasius* witnesseth against *Eutiches*, that in the Eucharist, the Substance and Nature of the Bread and Wine in no wise ceaseth to hold their Being

And that moreover which we have said before, quoting *Gregory I.* which in his Register saith, When we receive as well the Bread without Leaven, as the Leavened, we are made the Body of the Lord our Saviour. *Betram* in the Book which he made of the Body and Blood of the Lord, speaking of the nature of the Symbols, saith: That according to the Substance of the Creatures, the Symbols (which are the Bread and Wine) are the same after Consecration, that they were before. But why do I alléde one place of *Betram's* Book, since the whole Book doth purposely handle this Argument, and concludeth the same, that we now affirm with the holy Scripture, and many Sayings of the Fathers. *Ambrose, Jerom, Augustin, Fulgentius, &c.* Confirmeth *Betram's* Doctrine, which is the same with ours, and it weakeneth and overthroweth that of the *Romans*, which says That the Bread and Wine in the Sacrament, is the very same Body and Blood of Christ, in Flesh, Bones and Sinews, which was born, Died, and Rose again, &c.

But the Body of Christ [saith *Betram*] is in two Manners; one in Flesh and in Bones, which was born, died, &c. and the other Spiritual, which is that given in the Sacrament: And also he saith, That the Spiritual Body of Christ, and his spiritual Blood under the Cover of the corporeal Bread and Wine remain. At the Request of *Charles the Great*, *Betram* writ this Book, as he himself in the End of it says, speaking of *Charles the Great*, to whom he dedicated the Book. The Occasion he had to dedicate it, was, for *Charles the Great* had demanded of him, Whether the Body and Blood of Christ, which in the Church is received with the Mouth of the Faithful, be in Mystery, or really received: So that it is now above 885 Years past, since this Book was written. *Johan. Trithemius* gives this Testimony of *Betram* in these Words: *Betram* was very conversant in the holy Scripture, and very Learned in human Sciences: Eloquent and no less excellent in Life, than in Doctrine. *St. Bernard* in the Sermon of the Supper of the Lord, by the Similitude which he putteth of a Ring, sheweth that he is for us. Now I will close with Quotations of Fathers of divers Times and Regions, with the most Learned and Godly *Theodoret*, Bishop of *Cyr*, that writ the Ecclesiastical History. He lived about the Year of our Lord 451, and was present in that famous Council of *Chalcedon*, in the Company of 630 Bishops, which condemned *Dioscorus*.

These

Ortho
called d
Ortho
his Fle
Ortho
the Mist
led, Blo
Ortho
gives un
wife, to

These Bishops with great civility and honourable Titles did honour *Theodore*, being present in the Council, calling him Catholick, and true Pastor and Doctor of the Church. The same witnesseth *Leo*; 1. Bishop of *Rome*, in an Epistle which he writ to the same *Theodore*. And it is to be believed; that if *Theodore* had not rightly thought of so high a Mystery, as the Sacrament of the Body and Blood of Christ, that a Council, and one of the most famous that ever was, would not have called *Theodore*, Catholick and true Pastor of the Church, &c. Notwithstanding this, in the second Council of *Ephesus* this *Theodore* was deprived from his Bishoprick: Because he would not take part with the Heretick *Cutiches*: But in the Council of *Chalcedon* with great Honour and Praise was his Bishoprick restored.

If that which *Theodore* then thought and taught touching the Doctrine of the Sacrament, was Catholick: The same also must be now; for the same which then was truth, is now truth. Really this *Theodore* spoke against the real Presence in a Book, which, it is to be wished, should be Printed in *Rome* for the greater confusion of the Papists. But they say: That in the time of *Theodore* this question of Transubstantiation was not yet resolved by the Church, Thus may the Pope for he is all in all) cause, that the Doctrine which in old time was Catholick and true, be now heretical and wicked; and that which then was heretical and wicked, be now Catholick and good. But if an Angel from Heaven (saith *St. Paul*) should preach an other Gospel, other Doctrine, than that which he had taught, such a one should be Cursed. *Theodore*: in his Dialogue, brings in two Persons which dispute of good Things, touching Christian Religion: The one called *Orthodoxo*, and the other *Eranistes*.

D I A L O G U E.

Orthodoxo to *Eranistes*. Dost thou know, that God hath called the Bread his proper Body? *Eran*. I know it.

Ortho. Knowest thou also, that in an other place he calls his Flesh, Wheat? *Eran*. This I do also know, &c.

Ortho. Dost thou know, that in the same distribution of the Mysteries, he calls the Bread *Body*, and the Cup mingled, Blood? *Eran*. so he doth surely call them.

Ortho. But the same Saviour Changeth the Names, and gives unto his Body the Name of Symbol, and contrariwise, to the Symbol he gives the Name of Body. After

the same manner also, when he had said of himself, that he was a Vine, the same Blood called he a Symbol. *Eran.* This hast thou well spoken: But I would learn also the Reason, why the Names are changed.

Ortho. This is the Mark whereat those aim, which profess Religion: For I would not, that those that are Partakers of the divine Mystery, should settle their Minds upon the Nature of those things which are seen: But that by the change of the Names, they may believe that Transubstantiation which is wrought by Grace: For he which called his natural Body, Wheat and Bread, and called also himself a Vine, he himself honoureth the visible Signs with the Name of his Body, and of his Blood: Not changing verily the same Nature, but adding Grace to the Nature. *Eran.* surely the mystical Things are mystically spoken, and the things is Notorius to all, and clearly manifest.

Ortho. Seeing then, that he saith: that the Robe and the Vesture are called of the Patriarch, the Body of the Lord: and that we are entred into Discourse of divine Mysteries: Tell me truly whose Signs, and whose Figure, thinkest thou, that most holy Meet to be? *Eran.* Of those doubts, whose Names they have received.

Ortho. Say thou, of the Body and Blood. *Eran.* so I say.

Ortho. Very well hast thou spoken. For the Lord having taken the Sign, said not: This is my Divinity: But this is my Body: Also this is my Blood. And in another place: The Bread which I will give for the Life of the World. *Eran.* All this is most true, for they are the Words of God, &c.

SECOND DIALOGUE.

Ortho. Tell me then, whose Symbols are these mystical Symbols, which are offered to God by the Ministers of the holy Things. *Eran.* Of the Body and of the Blood of the Lord.

Ortho. Of the true, or not true Body? *Eran.* Of the true, &c.

Ortho. Those mystical Symbols, even after Consecration, do not leave their proper Being and Nature, but they remain in their former Substance Figure and Form; and are seen and handled, neither more nor less than before. But the things which are made, are understood believed and adored, as things being, which are believed. Compare the

the Image with the Archipe, i. e. the thing whose Image it is, and thou shalt see the likeness, for the Figure of necessity must agree with the Truth. For that same Body holdeth, no doubt, his first Figure Form and Circumspection, and, to speak simply, the same Substance also of the Body, &c.

That which *Theodoret* chiefly pretends to prove in these Dialogues is, that, as there is two things really in the Sacrament, viz. the Figure and the thing Figured, the Bread and the Body of Christ: And these two things are not confounded, but each of them keeps its proper being: So neither more nor less there are two Natures really in Christ, Divine and Human, not confounded nor the one converted into the other. If there were not two things really in the Sacrament, the Argument of *Theodoret* could not prove his intent, but Would be rather for the Hereticks against whom he disputed: Which said that the Body of Christ, ascending into Heaven, is wholly converted into the divine Nature: As now the *Romans* say, that the Bread and Wine are converted into the Body and Blood of Christ: So that there remaineth no more Bread, nor Wine.

The same Argument of *Theodoret* useth *Gelasius* Bishop of Rome against *Eutiches*, as before we have alledged. Now you may see the Victory which the *Romans* have got by quoting the Fathers, to confirm their Transubstantiation. For if they have alledged many, we have alledged many more against them, as ancient, as Learned, and as godly as those whom they have cited: Nay we have alledged the same Authors, they cite for their Transubstantiation, proving from them the contrary.

But still the *Romans* cry out with a full Mouth: *Fathers* Fathers; as if the Fathers were only for them and not for us: But by this Argument which we have in hand, it shall appear: Whether the Fathers are for us or not: And whether they approve and confirm our Doctrine, and condemn that of the *Romans* or not. But because (as the Logicians say) to give an Instance is not to answer the Argument, it shall be fit to answer to that which our Adversaries object against our Doctrine. This I shall do with all possible brevity, because we do not design to make a long Discourse of this Matter.

To shew, then, that the Fathers alledged by the *Romans*, say nothing against us, It is necessary to consider that the Holy Scripture itself useth to give the Names of Symbols, Figures, or Signs, to the things which they represent: And

contrariwise the Names of the things figured and represented it gives to the Symbols Signs and Figures, as the Fathers do observe. For Example Christ is the Pascal Lamb, and the Pascal Lamb is Christ. Christ is Bread, and the Bread is Christ, &c. For this reason the Fathers, imitating the Phrase of the Scripture (speaking of the things Figured, and signified) they call them by the Names of those things, which they signify: And contrariwise, speaking of the Figures, they give unto them the names of the things, which they Figure.

This is the Opinion of St. Cyprian, St. Augustin in an Epistle which he writ to Boniface. And Theodoret in the Dialogue before mentioned. Moreover if we diligently consider what they have said in other Places, we shall find, that they understand, and declare this Meat to be Spiritual, and not Carnal for the Mouth, Teeth or Belly: St. Augustin, *a propos*, saith: *Preparest thou the Tooth and the Belly? Believe and thou hast eaten.* Immitating, in this manner of speaking, St. Cyprian.

It is also to be observed, that the Fathers speak one way of the Bread and Wine before the Consecration, and other ways after the Consecration. They say, that before the Consecration, the Bread and Wine are common and Vulgar as the rest: But they deny it after the Consecration; because (say they) there is a changing in them; and this is most true: For the Bread and Wine, by Consecration cease to be common Bread and Wine, and are dedicated to a sacred Use; and so the Bread and Wine are made Holy or Sanctified, ceasing to be common and prophane.

Such a Changement as this, the Fathers understood to be made in the Bread and Wine, but not touching the Substance and Being, but only touching the Qualities. And this change we do heartily allow; and confess, that by such a Change, the Bread and Wine are made Sacraments, which effectually by the Virtue of the holy Spirit, do signify, present seal, and give unto us, as touching the Soul (by the means of Faith) the Body and the Blood of the Lord. So when the Fathers say: There is now no more Bread nor Wine in the Sacrament this ought not to be understood simply as touching the Substance: But in a certain manner, viz. in respect of him which receiveth the Sacrament, who ought not to set his Eyes upon the Bread nor upon the Wine, which are visible, earthly and corruptible things. But ought to lift up his Heart, Soul, and Spirit to receive that, which by the Bread and the Wine is signified unto

to us, v
ther.

Thre
hyperbo
the Scri
the Hea
heavenly
most h
are spir
and Blo
(which,
Theatri
gives re
Body and
and tha

Christ
should
est into
it is not
to him,
one thi
crament
receiving
Soul re
his Tre
surrecti
ven unt
the Rom
leaving
each on

As to
quoted
say wha
Bread,
Body, i
Origen
Body, v
be unde
understo
in we h
the Brea
We say
as if
Change
stood, is

to us, viz. Jesus Christ set at the right Hand of the Father.

Three Reasons can we shew, why the Fathers have so hyperbolically spoken of the Signs. The first is, because the Scripture doth the same. *Secondly*, The more to move the Hearts of Men, and to lift them up to contemplate heavenly Things, and unspeakable Mercies, which in this most holy Sacrament we receive: Seeing that our Souls are spiritually fed and nourished with the precious *Body* and *Blood* of Christ. *Thirdly*, to shew this representation, (which, we say, to be made in the Sacrament,) not to be Theatrical, or belonging to Comedians: But that the Lord gives really that, which, for his part he promiseth, his *Body* and *Blood* for the spiritual Nourishment of our Souls: and that we for our part, receive it by Faith.

Christ then being our Food, there is good Reason, that he should be converted into us: As other Meats are converted into the Substance of him that eats them: But in Christ it is not so: For we, eating him, do convert our Souls into him, and are by a secret and unspeakable Union made one thing with him. O admirable Mystery! O high Sacrament! O sweet and divine Banquet, wherein our *Body*, receiving carnally with the Teeth *Bread* and *Wine*: Our Soul receiveth spiritually by Faith Jesus Christ with all his Treasure, and Riches, which by his Death, and Resurrection, he obtained for us. For here he is wholly given unto us; which seems a sufficient Answer to that which the *Romans* out of the Fathers alledge against us. But leaving of those general Answers; let us Answer now to each one in Particular.

As to *Irenæus* we have already answered, when we have quoted him, as siding our Opinion. As to *Tertullian* we say what he himself Declares, saying: The Lord made the Bread, which he took, his *Body*; saying: This is my *Body*, i. e. the Figure of my *Body*. Concerning that which *Origen* saith: That the Lord affirmed the Bread to be his *Body*, we own it: But the Question is, whether this must be understood Carnally or Spiritually. And that *Origen* understood it spiritually we have seen in the place wherein we have alledged *Origen* for us. What *St. Cyprian* saith the *Bread* and *Wine* to be changed into *Flesh* and *Blood*: We say also the same: But we mean not a natural change, as if one Substance was converted into another. The Change which we understand, and which *St. Cyprian* understood, is Sacramental, and so he saith: We are united, (or made

made one self same thing) with Christ, not so much by natural Change, as by a Spiritual. For he hath made himself both *Bread* and *Flesh* and *Blood*. He himself is Meat, Substance and Life for his Church, which, giving her, by participation, &c. he calls his *Body*.

By these Words we will conclude Sacramental bread and Wine, to be the *Body* and *Blood* of Christ, neither more nor less than the Church is the *Body* of Christ, not Corporally but Spiritually. What he saith that the *Bread* is changed, not in Form but in Nature, it seemeth, to be against us: But by what St. *Cyprian* himself writ to *Cecilius*, that in the Wine is shewed the Blood of the Lord, it appears to be otherwise. And speaking against the *Aquarians*, he saith: If the Wine leave its being in the Cup, the Blood of the Lord can not appear to be in the Cup. Besides this St. *Cyprian* being a *Latin* Author, it may be, that he took the *Latin* Word *Natura* not for *Substance*, but for *Virtue*, *Force* and *Property*, as the *Latin* Authors do take it often and in our *Spanish* Language it is taken also. And so we say: The Nature of this Herb, or Stone, &c. is this. The Nature of the Loadstone is to draw the Iron: As much as to say: The Virtue or property, &c. Taking it then in this Sence, it will very well agree with what St. *Cyprian* saith.

What St. *Ambrose* saith, that the Bread is made the *Flesh* of Christ: Ought to be understood Sacramentally, as before we have said. And that this was his meaning, it appeareth by what he saith himself in the places alledged, &c. What thought *Chrysostom* of the Figure, and the thing figured in this Sacrament, in alledging him for us, we have already declared.

Now it remaineth to Answer to that which he says of the Wax, which applied to the Fire, is consumed: And from this similitude he says: So the Bread and the Wine are consumed of the Substance of Christ. To this Objection we Answer, that the Word (thought) used by *Chrysostom*, declares unto us, that which he said, ought to be understood only in respect of our Faith and Knowledge, wherewith communicating the Bread and Wine, we receive them not as Bread nor as Wine, but lifting up the Spirit on high we receive them as the *Body* and *Blood* of Christ of whose Efficacy they are a Figure.

To the other two Places of *Chrysostom*; that Christ gives himself to us, that we should see touch, and handle him, and in whose *Flesh* also we may fasten our Teeth. What, *Chrysostom* thought of the sacramental Bread and Wine, whether

whether
ready
And it
contra

Let
against
ing, nei
cramen
the Brea
Chrysost
with hi
really hi
nily to
only by
mingled
this Uni
Substanti
notwith
tween th
the Brea
nor the
Think n
Man, bu
this: T
ated into
the Han
understa
all this
did mea
from the
Visible a
the Heav

This
ing, we
Passion
Commun
shed for
they con
dication
Commun
cal Doct
as it we
and this
Paul sai
Christ c

whether it be true Bread, and Wine, or not: We have already declared by the same Words of *Chrysostom* himself: And it is not to be believed that so grave an Author would contradict himself.

Let us now explain this which the *Romans* alledge of him against us. I say, then, that simply and properly speaking, neither the Body, nor the Blood of Christ in the Sacrament, are either seen, handled, or touched. And only the Bread and Wine are seen, handled, or touched. The same *Chrysostom* in the same Homily saith: He makes us the same with him: And this not only by Faith, but he makes us really his Body. The same saith he in the 60. and 62. homily to the People of *Antioch* saying: We, I say, are not only by Faith and Love, but also really and indeed made and mingled with the Body of Christ. And notwithstanding this Union, there is none that will say, that we are Transubstantiated into the Body of Christ. So we say also, that notwithstanding this sacramental Union which remaineth between the Bread and Wine, and the Body and Blood of Christ, the Bread is not Transubstantiated into the Body of Christ, nor the Wine into his Blood. The same *Chrysostom* saith: Think not that thou takest the Body of Christ of the hands of Man, but of a Seraphin, &c. should we simply understand this: The Minister is not now a Man, but Transubstantiated into a Seraphin. Also he saith: We must not think the Hand of the Priest to give us the Sacrament, but we must understand the stretched out Hand of Christ to do this. By all this Variety of Speech, what think we, that *Chrysostom* did mean, but to draw the Minds of the Communicants from the Consideration of the outward Signs and Figures, Visible and subject to perish, and to make them consider the Heavenly and divine Things, which are Figured by them.

This glorious Father then would, that in communicating, we should so celebrate the Memory of the Death and Passion of Christ, as if then at the same Instant that we Communicate, his Body was Crucified, and his Blood was shed for us. Would to God, that all Christians, when they communicate, would have this consideration and Meditation; sure I am, that they would have other Fruit in Communicating, &c. The faithful, believing the evangelical Doctrine, and celebrating the holy Supper, are present as it were at the Condemnation and Death of the Lord, and this is the memory commanded them to do: And so *St. Paul* saith to the *Galatians*: That before their Eyes was Christ condemned, and among them Crucified.

What

made one self same thing) with Christ, not so much by natural Change, as by a Spiritual. For he hath made himself both *Bread* and *Flesh* and *Blood*. He himself is Meat, Substance and Life for his Church, which, giving her, by participation, &c. he calls his *Body*.

By these Words we will conclude Sacramental bread and Wine, to be the *Body* and *Blood* of Christ, neither more nor less than the Church is the *Body* of Christ, not Corporally but Spiritually. What he saith that the *Bread* is changed, not in Form but in Nature, it seemeth, to be against us: But by what St. *Cyprian* himself writ to *Cecilius*, that in the Wine is shewed the Blood of the Lord, it appears to be otherwise. And speaking against the *Aquarians*, he saith: If the Wine leave its being in the Cup, the Blood of the Lord can not appear to be in the Cup. Besides this St. *Cyprian* being a *Latin* Author, it may be, that he took the *Latin* Word *Nature* not for *Substance*, but for *Virtue*, *Force* and *Property*, as the *Latin* Authors do take it often and in our *Spanish* Language it is taken also. And so we say: The Nature of this Herb, or Stone, &c. is this. The Nature of the Loadstone is to draw the Iron: As much as to say: The Virtue or property, &c. Taking it then in this Sence, it will very well agree with what St. *Cyprian* saith.

What St. *Ambrose* saith, that the Bread is made the *Flesh* of Christ: Ought to be understood Sacramentally, as before we have said. And that this was his meaning, it appeareth by what he saith himself in the places alledged, &c. What thought *Chrysostom* of the Figure, and the thing figured in this Sacrament, in alledging him for us, we have already declared.

Now it remaineth to Answer to that which he says of the Wax, which applied to the Fire, is consumed: And from this similitude he says: So the Bread and the Wine are consumed of the Substance of Christ. To this Objection we Answer, that the Word (thought) used by *Chrysostom*, declares unto us, that which he said, ought to be understood only in respect of our Faith and Knowledge, wherewith communicating the Bread and Wine, we receive them not as Bread nor as Wine, but lifting up the Spirit on high we receive them as the *Body* and *Blood* of Christ of whose Efficacy they are a Figure.

To the other two Places of *Chrysostom*; that Christ gives himself to us, that we should see touch, and handle him, and in whose *Flesh* also we may fasten our Teeth. What, *Chrysostom* thought of the sacramental Bread and Wine, whether

whether
ready d
And it i
contradi

Let u
against
ing, nei
crament
the Brea
Chrysostom
with his
really his
nily to
only by
mingled
this Uni
substantia
notwith
tween th
the Brea
nor the V
Think no
Man, bu
this: T
ated into
the Hand
understan
all this
did mean
from the
Visible a
the Heave

This g
ing, we
Passion o
Commun
shed for
they com
ditation;
Communi
cal Doctr
as it wen
and this i
Paul saith
Christ co

whether it be true Bread, and Wine, or not: We have already declared by the same Words of *Chrysostom* himself. And it is not to be believed that so grave an Author would contradict himself.

Let us now explain this which the *Romans* alledge of him against us. I say, then, that simply and properly speaking, neither the Body, nor the Blood of Christ in the Sacrament, are either seen, handled, or touched. And only the Bread and Wine are seen, handled, or touched. The same *Chrysostom* in the same Homily saith: He makes us the same with him: And this not only by Faith, but he makes us really his Body. The same saith he in the 60. and 62. homily to the People of *Antioch* saying: We, I say, are not only by Faith and Love, but also really and indeed made and mingled with the Body of Christ. And notwithstanding this Union, there is none that will say, that we are Transubstantiated into the Body of Christ. So we say also, that notwithstanding this sacramental Union which remaineth between the Bread and Wine, and the Body and Blood of Christ, the Bread is not Transubstantiated into the Body of Christ, nor the Wine into his Blood. The same *Chrysostom* saith: Think not that thou takest the Body of Christ of the hands of Man, but of a Seraphin, &c. should we simply understand this: The Minister is not now a Man, but Transubstantiated into a Seraphin. Also he saith: We must not think the Hand of the Priest to give us the Sacrament, but we must understand the stretched out Hand of Christ to do this. By all this Variety of Speech, what think we, that *Chrysostom* did mean, but to draw the Minds of the Communicants from the Consideration of the outward Signs and Figures, Visible and subject to perish, and to make them consider the Heavenly and divine Things, which are Figured by them.

This glorious Father then would, that in communicating, we should so celebrate the Memory of the Death and Passion of Christ, as if then at the same Instant that we Communicate, his Body was Crucified, and his Blood was shed for us. Would to God, that all Christians, when they communicate, would have this consideration and Meditation; sure I am, that they would have other Fruit in Communicating, &c. The faithful, believing the evangelical Doctrines, and celebrating the holy Supper, are present as it were at the Condemnation and Death of the Lord, and this is the memory commanded them to do: And so St. *Paul* saith to the *Galatians*: That before their Eyes was Christ condemned, and among them Crucified.

What

What St. *Augustin* saith: That Christ did bear himself in his Hands, We do not deny. For, what inconvenience is it that Jesus Christ with his Hands should bear his own Body, if by the Body we understand the Sacrament of his Body? And that this was his meaning, he himself a little lower declares, when he saith: *Quodam modo* in a certain manner not simply. To the other which they say of St. *Augustin*, that the Flesh of Christ ought to be adored in the Sacrament, as it is conjoyned with the Divinity from which it never departs. whosoever otherwise shall simply worship the Flesh of Christ, not respecting the hypostatical Union, which is between the Flesh and the Divinity in Christ, shall commit Idolatry for only God, only his Divinity ought to be worshipped. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Deut. Cap. 6. ver. 13. Whoever desires to see how much St. *Augustin* is for us and how much against the Transubstantiation of the Papists: And this not in one place by Chance, but in many: Let him read what we have already alledged.

St. *Hillary*, in the place cited against us, groundeth his Argument upon the truth of the Sacraments, which do really and truly seal, give, and present that which they represent unto us. We receive, then, in the Sacrament of the Body and Blood of Christ, the true Body and Blood of Christ, and make our selves one thing with him: And this Spiritually by Faith, as we have said very often: Which Union is not only made in the *Eucharist*, but also in Baptism. And so the same *Hillary* a little before he had said these Words of the *Eucharist*, he had said the same of Baptism, saying: That by it we are conjoyned with Christ and amongst our selves: And this not by Union of Consent, and will only, but also of Nature. So they may by the same rule, put Transubstantiation in the Water of Baptism.

As touching what they say of *Leo*; 1. We confess the same, which he says: That Christ is made our Flesh, and that we do pass into his Flesh. As touching *Damasceen* there is no doubt, but that he is wholly for them: As appeareth in the place against us alledged. This *Damasceen* by Nation and Profession, was a Jew, until he came to *Constantinople*, and was converted: And being converted, became a Monk. He lived in the time of the Emperor *Leo Isauricus* about the Year 720, when the *Moors* a few Years before, having passed the Streights of *Gibraltar*, had by the punishment of God subdued almost all our Country of Spain.

He

He wi
Superst
of them
thor.

He v
to be m
ced: V
shalt n
Worship
Saints,
Gifts o
Faith t
ought t

Spea
wonder
a Pagan
ans, by
of Hell
nilla, a
she was
ed by t
John de
like Sto
storian)
Bishops
Empero
pardon
mighty

Now
one of v
ever re
no Rec
tween
same re
of Traj
the Life
Soul, is
of Greg

Dam
a dry S
(and w
Macarin
to know
ved any
Souls,

He writ some things, wherein are found many Wonders, Superstitions and Errors: And I will here set down some, of them to shew, what Credit can be given to such an Author.

He was a great Defender of Images: They are not only to be made (saith he) but also to be honoured and revered: Which is contrary to the second Commandment: *Thou shalt not make to thy self any graven Image: Thou shalt not Worship nor Honour them.* He esteemed much the relicks of Saints, and doubted not to call them: Fountains of the Gifts of God. He dared to say: That we ought with Faith to Honour dead Saints, which is Blasphemy. For we ought to believe in one only God.

Speaking of Purgatory, to confirm it, he reports great wonders: He tells, us how *Trajan* the Emperor, who was a Pagan Idolater, and a great Persecutor of the Christians, by the Prayers of *St. Gregory*, went out of the Pains of Hell, &c. Also that the Soul of a Woman called *Falconilla*, a Pagan went out of Hell, whither for her Idolatry she was condemned: And from that Place she was delivered by the Prayers of one whom he calls *Primera* a Martyr *John de Pineda*, lib. 18. Cap. 24. 11. tells another such like Story, as this is: *Zenoras* whom he calls a noble Historian) saith: That the Empress desired the Patriarchs Bishops, and religious Persons to pray for the Soul of the Emperor *Theophilus* her Husband: And that they obtained pardon for his Offences: But I (saith *Pineda*) think it mighty doubtful, seeing that he died an obstinate Heretick.

Now I may ground my Opinion upon the roots of Faith: one of which saith, that where the Tree falleth, it shall ever remain there. And another: That in Hell there is no Redemption: another: That Grace divideth between the Sons of the Kingdom and of Hell, &c. For the same reasons we say, that what *Damascen* says of the Souls of *Trajan* and *Falconilla* to be a Lie: *Pedro Mexia* upon the Life of *Trajan*, saith: That what is said of *Trajan's* Soul, is a Fable and a Jest. Doctor *Illescas* upon the Life of *Gregory I.* condemneth *Mexia* in this.

Damascen saith also: That one *Macarius* consulting with a dry Scull, knew many things of the state of the Dead (and what is it to be a Necromancer, if this is not?) This *Macarius* (saith he) used to pray for the Dead, and desired to know, if such Prayers did help them, or if they received any Comfort by them. He saith, That God a lover of Souls, willing by many and firm Arguments to declare this

to his Servant, inspired into the dry Scull the word of Truth. For the Scull pronounced these Words When thou prayest for the Dead, some small Consolation we feel, &c. Also he reporteth: That one saw a Disciple of his (which had lived a Life somewhat disolute) burning in the Fire, whose Body was in the Flame even to the Throat: Afterwards by the Prayers of the Master, he saw his Disciple in the Fire up to the middle: And at last praying constantly for him, he saw him free, and safe without hurt, out of the Fire.

These four so strange Wonders, besides others, which we pass over, shall you find in his Sermon of the Dead. Now you see here the Texts of holy Scripture, with which he proves and Confirms Purgatory. Also to prove the Resurrection he cites, *Gen. chap. 9 v. 4.* Where God commanded Noe: *The Flesh with the Blood, thou shalt not eat.* Also in the Chap. of Virginity he saith: That had not Adam sinned, Men should not have carnally coupled with their Wives for Generation. And because he saw the Text of the Scripture to be against him in this point, he saith: God might by other means multiply Men without the Conjunction of Man and Woman. Also, seeing, that *St. Basil* calls the Bread and the Wine of the Sacrament, Examples of the Body and Blood of Christ (which was against him) this saying of *St. Basil* saith he ought to be understood of the Bread, and of the Wine before Sanctification (which is not so) for the Bread and Wine before Consecration (as we have proved by the Fathers) are common Bread and Wine, as the rest, and are no Symbols, nor Figures of the Body and Blood of Christ, until (and not before) these Words: *Take eat, this is my Body,* are pronounced.

Damascen, then, being such a one, let us leave him and follow that which the Holy Scripture doth teach us, and that which the Fathers (whom against Transubstantiation, we have alledged) do tell us, and that also, which experience itself, of that which we see, touch, and taste in the Sacrament doth shew us.

To *Theophilact*, *Anselm*, *Hugo*, *Richardo*, &c. Whom they cite against us, and who lived in the time that the holy Supper of the Lord was now falling, we may easily answer, as we have answered to *Damascen*. At that time the Pope did tyrannize the Consciences of Men, till he made of the holy Supper of the Lord, Mistress Mals patched with errors, Superstitions and Idolatries.

Indeed
this mat
he could
he would
manded
not agai
could hi
Cardinal
which J
ordained
Creed o

Now
alledge

The
vilus gov
ject agai
the Cou
ment, w
which b
Word.

not car
digest i
Flesh of

They
wherein
teran, i
to recar
cent 3.

Counci
the beg
cellus

examin
ped in
the Co

of Con
was co
led wi
chewed

I d
now is
man M
Decree
great
must b
a gre

Indeed of all those late Writers, he that least erred in this matter of Transubstantiation was *Scotus*, who said: That he could neither by Scripture, nor Reason prove it; but yet he would have been deceived, because the Church so commanded it; or, as he says, because Transubstantiation was not against the common Consent of the Church. How could his Church (I ask) which is the Pope and his Cardinals, make new Articles of Faith, besides those which Jesus Christ, our King, our Prophet and Priest, ordained and taught us, which are contained in the Creed of the Apostles.

Now let us Answer to the Councils which the *Romans* alledge against us.

The *Romans* quote the Council of *Ephesus*, wherein *Cirillus* governed, and *Theodoret* was present, and this they object against us, but in vain, for we confess the same that the Council confessed. We say, that receiving this Sacrament, we receive not common Flesh, but Flesh sanctify'd, which by inseparable Union is conjoyned with the divine Word. But how do we receive it? Spiritually by Faith, not carnally as the *Romans* say, that they receive, eat and digest it. For until it is digested, they affirm it to be the Flesh of Christ.

They object the Council of *Verceil* in the time of *Leo IX.* wherein *Berengarius* was condemned. The Council of *Lateran*, in the time of *Nicholas 2.* which caus'd *Berengarius* to recant. The *Lateran* Council also in the time of *Innocent 3.* The Council of *Constance* in the Year 1516. The Council of *Trent*, where no Pope was present, tho' from the begining of it 'till the End, *Paul 3.* *Julius 3.* *Marcellus 2.* *Paulus 4.* and *Pius 4.* were Popes. But let us examine the Recantation which Pope *Nicholas 2.* (who poped in the Year 1060, commanded *Berengarius* to make in the Council of *Lateran*, as you may find it in the Decrees of *Consecrat. dist. 2. Cap. Ego Berengarius, &c.* Wherein he was constrained to confess, that the Body of Christ is handled with the Hands of Priests: That it is broken, that it is chewed with the Teeth.

I demand of them, How can the Body of Christ (which now is glorify'd, and therefore no way subject to these Human Miseries) suffer these things? The Glossator of the Decrees himself, (tho' not very Wise) could not but see so great an Absurdity as this; and therefore said, that this must be understood very advisedly, for fear of falling into a greater Error than that of *Berengarius*. The Glossator then

then understood this much better than Pope *Nicholas* or his Council (whose holy Spirit was the Pope) thinking and declaring, that the Body of Christ, in the Sacrament, could no ways be touched with the Hands, nor broken nor chewed with the Teeth.

For this Reason *Petrus Lombardus Magister sententiarum*, willing to mend this notable Fault, saith, *lib. 4.* That this which was commanded *Berengarius* to say, ought not to be understood of Christ, but of the Symbols, which (they say) are the Accidents. And so in that manner of speaking, he admits of Trope or Figure, whereunto is attributed that which belongs to the Symbols. But if we should use this Figure, they would cut our Tongues and burn them.

Now you see the Account which is to be made of such a Council, and of others after it, in which the Pope, or his Legates have governed, and nothing worthy was in them determined, (tho' the Fathers have broken their Heads about it) if the Pope approved it not. So that only the Pope, and not the Council, makes Decrees and Articles of Faith. For this is the Custom observed in the Celebration of a Council. Suppose, that there is no evil Life of the Prelates to be amended, nor Abuses, Superstitions, Heresies, nor Idolatries in the Church to be corrected: yet the Legates of the Pope, which commonly are three, take great care to write to the Pope what the Council determines, and asks his Holiness's Opinion. Then doth the Pope either approve it, or disannull it. If the Pope doth not like it, then there is no more talk of that matter in the Council, Let it be never so true, and profitable to the Church. That which he likes, he writes to his Legates, and so the Pope's Letter is the holy Spirit which governs the Councils: But this holy Spirit doth not come down from Heaven, but comes inclosed in a Bag, or Walet. So the Council cannot be free, but a Servant of the Pope, who (as we have proved in our second Volume) is the very Antichrist here on Earth.

Transubstantiation is so necessary an Article to Salvation among the *Romans*, that they hold for an Heretick anathematized, Accursed and Excommunicated any one that doth not believe it. In this they do great Injury to the Council of *Florence*, held in the time of *Eugenius 4.* in the Year 1439. in this Council were present the Emperor of *Grecia*, the Patriarch of *Constantinople*, and many Eastern Bishops. The *Greeks* and *Latins* agreed in the Council in the Disputes about the holy Spirit, and in many other things:

But

But they
Pope did
took grea
should be
Bull of
sur terra,
dom, tha
greed tog
Their
without
did wick
openly d
say of th
ficle of
neither
Nor yet
lieve it
Mass is
er.

The
maintai
Purgato
Blood
gation-
other P
the Wo
Doctor
ligion,
hard I
Man's
mon C
robs
idle P
For w
that t
which
and P
Monks
bour c
ny C
and s
Persua
gatory
are ev

But they could not agree about Transubstantiation, tho' the Pope did labour to bring them to allow it. Nay, the *Greeks* took great Care, that in the Letter of *Unity*, no mention should be made of Transubstantiation, as it appeared in the Bull of *Eugenius*, which begins, *Exultent cæli, & Letetur terra*, &c. Wherein the Pope declares to all Christendom, that the *Greek* and *Latin* Church had once again agreed together.

Their Transubstantiation, then being an Article of Faith, without which there is no Salvation; the *Roman* Church did wickedly to admit the *Greeks* for Brothers, seeing they openly deny Transubstantiation. That which the *Romans* say of the mutual Consent of the Church, touching the Article of Transubstantiation, appears here to be false; for neither the *Greek*, nor *Eastern* Church ever believed it: Nor yet did the *Latin* Church for a thousand Years believe it. So we may conclude, that whoever hears the Mass is a great Idolater, and whoever saith it is a greater.

The 5th Damage which the Mass causeth is, that it maintains many Abuses, as Purgatory, &c. Concerning Purgatory we say, There is no other Purgatory but the Blood of Christ, which purgeth our Sins, by which Purgation we are reconciled with the everlasting Father. The other Purgatory, which the *Romans* have forged without the Word of God, we say, to be the Head of a Wolf, (as Doctor *Constantine* did call it) who for the Cause of Religion, died in the Castle of *Trajana* of Infirmity, Age and hard Imprisonment among those Canibals, and Eaters of Man's Flesh, and Defilers of Faith. Purgatory is a common Cut-Purse, that without Shame, or Correction steals, robs and catches all that it can, to fill the Bellies of the idle Priests and Friars, and all the Ecclesiastical Order. For whence have they enriched themselves? Whence is it that they have builded so many sumptuous Monasteries, which seem rather Castles and Palaces, of most rich Kings and Princes, than Houses of begging Fryers, and poor Monks, who, in time past, got their living with the Labour of their Hands? Whence have they founded so many Chappels, so many *Trentals*, so many Masses prayed and sung, which they call *de requiem*, but of the foolish Persuasion of Purgatory? So as the Mass entertains Purgatory, Purgatory doth also entertain the Mass: and they are even as two Mules that rubbeth one another.

The

The false Prophets, the Priests, made an old Woman believe that the Soul of her Father, Mother, Husband, Daughter, and another Person, whom she dearly loved, was suffering most grievous Torments and Pains in Purgatory, and demanded some Relief by the Mass, or Masses which should be said for it. Then the poor old Woman, taking it from her Mouth, gathered Piece by Piece, the Price of a Mass, so she went to a Priest, and giving him the Money, (for Masses are sold for Money) desired him to say a Mass with great Devotion for the Soul of her Father, and the other Person whom she loved. But as the poor Woman was very Superstitious, she went to a certain Monastery also, thinking that the Fryars of it did live a more religious Life than the Priests, and prayed the Sexton that a Mass might be said with all Expedition: To which the Sexton answered, that it should be done immediately. So the Father took the Money from the poor Woman, to whom, he was bound by the Law of Charity, to have given some for her relief; for God knows that the Poverty of that Woman, and the abundance and superfluity of the Fryers of that Monastery was great.

And it is very probable that the Fryer did not say the Mass for her; for it happens mighty often, that the Fryers receive Money for more *Masses* every Day, than they can say in a Month. And this is the Reason they cannot say all the *Masses*, &c. You may see my first Volume about the *Centenaria Mass*, which is Theft and Robbery. But they say that it is very well done, and that Necessity so requireth, that the Devotion of the People might not decline. And that the Pope for the aforesaid Reason, approves and makes good this Theft; and commands them to say two *Masses* at the end of every Month, one for the Quick, and another for the Dead: Which two *Masses* (saith the Pope, are as available as all those (how many soever) they have omitted to say. If the Magistrates would do their Duty, they would find in the Chests of their Monasteries such Bulls, such Mockeries, and such Licences to steal and cheat the People. They have made Purgatory a new Article of Faith, so that he who doth not believe it, is an Heretick and accursed. But how can it be an Heresy, not to believe a thing, which is not contained in the Doctrine of the Old or New Testament: Nor in any of the three Creeds of the Apostles, the *Nicene*, nor of *Athanasius*, being the summary taken out of the Scripture, and which a Christian ought to believe?

The

The 6th
Mass or S
such as th
ministred,
deprived
give them
ment of
and when
once in
and then
latry, as
Jesus C
Wine, for
Bread and
and comm
ner, as th
rial of hi
said, Ta
Cup he
ing the
stery) th
Lord pre
were alt
Wine.

The R
all: Th
ceived th
St. Mark
deny, th
mandmen
What sha
ricks, be
Christ di
falsifies
King, or
ment sh
hath not
and Bloo
As in
Supper:
Read th
Paul to
lebration

The 6th Damage is, That suppose the Sacrifice of the *Mass* or Sacrament of the Altar (as they call it) had been such as they point it out; yet it could not be well administered, since that Christian People are defrauded and deprived of the one half of the Sacrament; because they give them not the Sacramental Wine, which is the Sacrament of the Blood of Christ shed for us upon the Cross; and when the other half is received, they give it seldom once in a Year only to the Priest on good *Thursday*, and then wickedly, and with many Superstitions and Idolatry, as we have already observed in our first Volume.

Jesus Christ did Institute the Sacrament in Bread and Wine, for the high Signification and Allusion, which the Bread and Wine holds, with his Body and with his Blood; and commanded his Apostles to celebrate it in the same manner, as they had seen him celebrate the Supper, in memorial of his Death and Passion. When he gave the Bread he said, *Take, eat, this is my Body.* And when he gave the Cup he said, *Drink ye all of this, this is my Blood.* In giving the Wine he addeth, (and that not without great Mystery) this word *All*: For with this word *All* doth the Lord prevent, and arm us against the Hereticks, which were afterwards to arise, saying: *Drink not all of the Wine.*

The *Romans* cannot deny, that the Lord said, *Drink ye all*. They cannot deny, that all those which have received the Bread, have not drank of the Wine. And so *St. Mark* saith, *And they all drank thereof.* They cannot deny, that they themselves command contrary to the Commandment of God, that all ought not to drink thereof. What shall we thereupon conclude? That they are Hereticks, because they falsify the most holy Sacrament which Christ did institute. If the Laws command, that he which falsifies and clippeth the Coin, bearing the Figure of the King, or the Lord of the Land, shall die: What Punishment shall he deserve, that falsifyeth the Sacrament, which hath not only the Figure of Christ, but his proper Body and Blood?

As in Bread and Wine, Jesus Christ did celebrate his Supper: Even so did his Apostles celebrate it afterwards. Read the Eleventh Chapter of the first Epistle of *St. Paul* to the *Corinthians*, where *St. Paul* treats of the Celebration of the holy Snpper. But for a thousand Years
was

was the self-same Order, as to the Substance of the Supper, observed in the Church; until False Prophets arose that Broke this good Order which Christ did institute, and his Apostles and the Church did long afterwards observe. They would shew themselves to be more wise than Christ, and so they Commanded that no Christian, except the Priest that Celebrates, should receive the Consecrated Wine when they Communicate. And they give some Reasons, but very frivolous ones, why they so Command.

The first Reason they give is, because if all should drink, there would not be any difference between the Priest and the People. This is great Pride and Haughtiness, to pretend to keep Christian People in Subjection: So they are called the Clergy, for being, as they say, *The Lot of the Lord*: As if the People for whom Christ died, were the Lot of the Devil.

The Second Reason is, the Danger of shedding the Blood by the Beards, if all the People should drink it. If this is the Reason, why do they deny it to Women and Eunuchs, which have no Beards? So by this their Reason the Capuchin Fryers, and those that have Beards, ought to be deprived of the Cup. The Papists represent the Apostles with long Beards; and if it is so, that they had Beards, why did not Jesus Christ deny them the Cup?

Their Third Reason is, that receiving the Form of the Bread, they receive the Body of Christ; and by Consequence, they receive the Blood, because the Body being a living Body, cannot be without Blood, so under one Form they receive both things. O great Wits! The Lord commands that all should drink; but they countermand, saying, That all shall not drink, and that one Kind is sufficient for the People. And is it a fair thing, that they condemn those for Hereticks, that receive the Supper in both kinds, as Christ did celebrate, and as the Apostles, and all the Church, for more than a Thousand Years celebrated the same.

They see not, that in condemning us, they condemn Christ, his Apostles and all the Church for so many Years. All these Reasons, and all whatsoever they can imagine, and in their fantasy forge, will not suffice to diminish or defeat the Order, which Christ ordained in his Church. In Bread and Wine did Christ institute this Sacrament, and so he distributed it to his Apostles, and commanded

manded
and obed
distributi
and the
Ye (saith
Lord, and
by the C
the Bloo
Bread. Al
this Cup
himself a
Also for

St. Paul
not of th
municati
the Chur
of the Fa

Tertull
with the
be nouris
mention
Wine. In
tion there
nicate, re
a reason
How sha
their Blo
the Com
shall we
dom? If
Lord?
cerning t
erament,
where th
rest, but
self same
common

Chrysa
the Rom
the Priest
ly in one
Papists,
Church,
Doctrine
teach, as

manded them to do the same. So *St. Paul* as a good Disciple, and obedient to his Master did so celebrate the holy Supper distributing the Bread which is the Sacrament of the *Body* and the Wine which is the Sacrament of the *Blood* of Christ. Ye (saith he, *1 Cor. 10. 21.*) cannot drink the Cup of the Lord, and the Cup of Devils, &c. And a little lower, by the Cup he had made mention of the Communion of the Blood, and of the Participation of his *Body* by the Bread. Also, as often as ye shall eat this Bread, and drink this Cup of the Lord unworthily, &c. Let every one prove himself and so eat of that Bread and drink of that Cup, Also for he that eateth and drinketh unworthily, &c.

St. Paul speaks of all those that did Communicate and not of the Priests alone. This self-same order of Communicating in both Kinds was for many Years observed in the Church. As in the ecclesiastical Histories and Writings of the Fathers appears. I will quote here some of them,

Tertullian, lib. de Resurrect. Saith; Our Flesh is fed with the Flesh and Blood of Jesus Christ, that the Soul may be nourished of God. *St. Cyprian Serm. de Lapsis* makes mention of this Communion in both Kinds, Bread and Wine. In the same Sermon he makes five or Six times mention thereof. Also he saith, that those which did Communicate, received the Sacrament with the Hand: And gives a reason why we ought to Communicate in both Kinds How shall we exhort (saith *St. Cyprian*) the People to shed their Blood for the confession of Christ, if when they enter the Combate, we deny them the Blood of Christ? Or how shall we make them Capable to drink the Cup of Martyrdom? If we admit them not first to drink the Cup of the Lord? Also that which we said of the same *Cyprian*, concerning the young Infant, that in both Kinds received the Sacrament, *Chrysostome* saith: We are not as in the old Law, where the Priest took his portion, and the People had the rest, but one self-same Body is here given to all, and one self same Cup: And all whatsoever is in the *Eucharist*, is common both to Priest and People.

Chrysostome in the Sacrament puts not the Difference that the *Romans* do, between the Priest and the People: That the Priests in both Kinds Communicate, and the People only in one. But we will shew for greater Confusion of the Papists, all those 4 Doctors (as they call them) of the Church, to be for us, for they give as great Credit to the Doctrine which with one consent these four Doctors do teach, as they give to the Gospel itself.

St.

St. *Ambrose*, speaking with the Emperor *Theodosius* the first (who was a native *Spaniard* of, *Italia* which we now call old *Sivil*, a League distant from *Sivil*) said: How darest thou, I pray thee, stretch out thy Hands stained with unjust slaughter and Blood, to receive with the same the holy Body of the Lord? Or thou, who moved with the fury of Wrath, hast shed so much Blood, how wilt thou apply to thy Mouth this venerable Blood? Depart then, &c. This story is reported by *Theodoret* lib. v. Cap. 17. and by *Sezomenus* lib. 7. Cap. 24.

The same St. *Ambrose* in the funeral Oration which he made at the Death of *Theodosius*, makes mention of *Theodosius* his Repentance. Why St. *Ambrose* deprived him of the holy Supper, I will here tell you briefly. They of *Thesalonica* murdered a Tribune in a popular Tumult. And the Emperor *Theodosius* hearing it, was so highly offended, that he caused 7000 Men to be kill'd. *Pedro Mexia* writing the Life of this *Theodosius* applies this to his Mass as he was (saith he) accustomed, &c. Note here the affected malice of *Mexia*, that he alledges not the Author of his saying.

Two things we may observe in this saying of St. *Ambrose* First, that he which did Communicate, took the Sacrament with his Hands, and not with his Mouth, as a Child when it sucks. This Sacrament is not for Infants, which cannot eat strong Meat: But it is for People that have Discretion, and can eat a piece of Bread and drink a Cup of Wine. And so Christ saith unto them: *Take, eat: Take, Drink.* He saith not; open thy Mouth, and receive the Bread.

The Second thing, which we are to observe in St. *Ambrose's* saying, is: That the Sacrament was given to the faithful in both Kinds, viz. in Bread and Wine: For to eat without drinking, what doth it profit the Body? Both the one and the other we have noted in the place of St. *Cyprian* before alledged. Also the same St. *Ambrose* saith lib. 4. de *Sacramentis* Cap. v. these Words: In the distribution of the Body and Blood of Christ, the Priest said: *Take the Body of the Lord: Take the Blood of Christ.* And the Communicants, did answer. *Amen.*

The second Doctor is St. *Jerom*, who upon the second Chap. of *Mal.* saith: The Priest which consecrates the Bread of the Supper, and distributes the Blood of the Lord to the People, &c. what can be plainer than this against the Practice of the *Romans*, in depriving the People of

the Cup of Sayings, of Kinds; of avoid Ted

Lib. v. H promise the Regenerate with the F Also in the Day Comm &c. This St. *Augustin* given in b serves it.

The four call the last Boniface II Murderer shop, and You have this not by Sacrament Faithful.

You see our Opinion only these Greek as La St. *Gregory*, Custom was it was obse And the r and in its separate th tion and C

So St. *Ge* saith: We the Body of Who, for compelled abstain from cannot be dividing c bers. In the of it com before the

Vol. III

the Cup of the Lord, &c. *St. Augustin* is full of notable Sayings, confirming our Doctrine of the Communion in both Kinds; of which, I will refer, or mention one or two to avoid Tediousness.

Lib. v. Hypognost. Tom. 7. saith *St. Augustin*: Dost thou promise the Life of the Kingdom of Heaven to Babes, not Regenerated of Water and the Holy Ghost, nor nourished with the Flesh, nor watered with the Blood of Christ, &c. Also in the first Epistle to *Januarius*, he saith, some do every Day Communicate the Body and Blood of Christ: And others, &c. This is most certain, that in the time of *St. Cyprian* and *St. Augustin*, and long time also after, the Eucharist was given in both Kinds, and that to Infants, as *Erasmus* observes it.

The fourth Doctor is *St. Gregory*, whom we may justly call the last Bishop of *Rome*, as we may call his Successor *Boniface III*, the first Pope; because by the Aid of that Murderer Emperor *Phocas*, he call'd himself Universal Bishop, and chief Head of the Church. *St. Gregory* then saith, You have learned what the Blood of the Lamb is; and this not by hearing, but by drinking his Blood (*vis. the Sacrament of his Blood*) is shed into the Mouths of the Faithful.

You see now all the four Doctors of the Church confirm our Opinion. Why then do the *Romans* deny it? And not only these four Doctors, but all the ancient Doctors, as well *Greek* as *Latin*, are plainly for us. Many Years also after *St. Gregory*, when all Things were almost corrupted, this Custom was not yet banished out of the Church: Because it was observed, not as Custom, but as an inviolable Law: And the reverence of the holy Institution was yet on Foot, and in its Being, and they thought it to be Sacrilege to separate those Things, which God had joyned by the Institution and Celebration performed by his Son *Jesus Christ*.

So *St. Gelasius*, Bishop of *Rome*, *Dist. 2. Cap. Comperimus*, saith: We have understood, that some, having only taken the Body of the Lord, do absent themselves from the Cup: Who, for as much as they Sin of Superstition, must be compelled to receive entirely the whole Sacrament, or to abstain from the whole: For the Division of this Mystery cannot be without great Sacrilege. The *Romans*, then, in dividing this Mystery, are Superstitious and Church-Robbers. In the 3d Council of *Toledo*, Canon 2. and in the End of it commands the Symbol of our Faith to be said before the Communion of the Body and Blood of Christ,

according to the Custom of the East. The Reason which the Council gives, is, That the People should confess that which they believe, and so having Hearts purify'd by Faith, are said to receive the Body and Blood of Christ. In this Council was present the Catholick King *Richard*, as it appears by the Prayers which he made in the Council.

The Seventh Damage that the *Mass* causeth, is, That, suppose the *Mass* was good, and celebrated as it ought to be, yet it is said in a strange Tongue, which the People understand not, and sometimes also he himself that says it, understands not what he says. This is against the Commandment of *St. Paul*, who commands, *1 Cor. xiv. 40.* That all be done with Comeliness and Order. And what Order is there, where People hear a Language which they understand not, and so know not, whether the Priest doth Bless or Curse them? The same Apostle saith, That the Use of unknown Tongues is unprofitable in the Church. And therefore without Interpretation of that which is said, ought not to be used.

Read *1 Cor. xiv. 8.* Where he saith, *If a Trumpet shall give an uncertain sound, who shall prepare himself to the Battle?* So likewise you by the Tongue, except you utter Words that have Signification, how shall be understood that which is spoken? For ye shall speak in the Air, &c. And therefore in the 19th verse he saith, *I would rather speak five Words in the Church with Understanding, than ten thousand Words that the People cannot understand.* And in verse 27, commands, that if any should speak in a strange Tongue, he ought to have an Interpreter; and if there should be no Interpreter, he commands him not to speak in the Church; and that if he speaks, he ought to speak to himself and to God, and not to the People; for the People receive no Edification by a Tongue that is not understood. And therefore in the 26th verse he commands, That all be done to Edification.

For this Reason, when God spoke with the Patriarchs, with the Prophets, and the People of *Israel*, or they with him, they used to speak one to another in a known Tongue, which all the People could understand. The same did *Jesus Christ*, speaking with the Scribes and Pharisees, he spoke unto them in the vulgar Tongue, which was then used in *Judea*. The Apostles, when the Lord sent them through the World to preach, had first receiv-

ed the G
brate the
Language
the Apo
ments in
that the
rify'd,

The M
Miserics
called M
and wo
that his
and medi
Beast that
ple to eat
that chew
the Lord
xii. speak
he medi
Lord.

The L
but a mo
him. *Jos*
part from
dicate the
the Roman
Tongue,
which is
in Latin,
Destructio
as before

We ha
Mass cause
great Inc
them are
strine of
gainst na
shew her

We hav
crament o
ful receiv
Blood of
Faithful,
faithful,
true Bod

ed the Gift of Tongues to preach the Gospel, and celebrate the Sacrament to every Nation in their proper Language. Why do not then the *Romans* imitate in this the Apostles? They taught and celebrated the Sacraments in the vulgar Tongue, that all might understand, that the People might be edify'd, and God might be glorify'd.

The Mysteries of the Christian-Religion are not as the Mysteries of the *Gentiles* (which were those that they called *Mysterios Eleusinijs*; and those of the good Goddess) and wo unto him that revealed them. The Lord grant that his Christian People may understand these Mysteries, and meditate upon them, as God in old Time loved not the Beast that chewed not the Cud, and suffered not his People to eat thereof; so now he doth not love the Christian that cheweth not the Cud, and meditates not on the Law of the Lord's Mysteries, and his Sacraments. So *David*, *Psal.* xii. speaking of the Exercise of a godly Man, saith, That he meditates Night and Day upon the Law of the Lord.

The Lord, speaking with *Joshua*, who was not a Priest, but a most Warlike Captain, saith these Words unto him: *Joshua* xviii. The Book of this Law shall never depart from thy Mouth; but Day and Night shalt thou meditate the same, that thou may'st keep and do, &c. Let the *Romans* say their Mass to each Nation in their vulgar Tongue, and let them understand and know, whether that which is therein is Good or Evil: And let them not say it in *Latin*, because the People receives no Edification, but Destruction: No Learning, but Superstition and Idolatry, as before we have proved.

We have shewed some remarkable Damages which the Mass causeth. Now we will shew some Absurdities and great Inconveniencies which follow thereon. Some of them are against the Word of God, and against the Doctrine of the Fathers; others against Experience it self, against natural Reason and common Sense. I will only shew here three or four,

We have said from the Word of God, that in the Sacrament of the Body and Blood of Christ, only the Faithful receive Spiritually, and by Faith, the true Body and Blood of Christ. But the *Romans* say, that not only the Faithful, Good, godly Man, but also the Wicked and Unfaithful, the *Turks*, *Jews* and *Pagans* do receive the true Body and Blood of Christ; nay, they say further,

that the Beasts, Mice and other Vermin do eat it; that the Moisture doth moisten it, &c.

Their black Transubstantiation hath made them fall into great Absurdities and strange Wonders: They believe that there is no Bread nor Wine, but the Body and Blood of Christ in the Sacrament: They believe also, That not only the Faithful, but also the Infidel, Turk, Pagan, Jew, the Mouſe, &c. eats that which is in the Sacrament. Therefore they conclude, that they eat and drink the Body and Blood of Christ. Whoever denies Transubstantiation, will also deny this Conclusion to be good.

But leaving this aside, we will shew by the Mouth of Christ, that the wicked Man doth not eat, or drink the Body and Blood of Christ in receiving the Sacrament, St. John 6. 53. shews, that the Lord saith, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* From whence he concludes, that except we eat his Flesh and drink his Blood, we shall not be saved. We do eat his Flesh and drink his Blood, not only when we receive the Sacrament, but also at all times, and as often as we believe in him. *Believe, (saith St. Augustin) and thou hast eaten.*

The same Lord counteth the Fruits which the Faithful reape from eating his Body, and drinking his Blood: *He that eats my Flesh, and drinks my Blood, hath eternal Life: and I will raise him up, &c.* Also, *He that eats my Flesh, and drinks my Blood, dwelleth in me, and I in him.* And, *He that eats me, shall live also by me.* It doth appear then, that the Wicked, &c. have not eternal Life, nor shall be raised up, nor dwell in Christ, nor Christ in them, nor shall they live by Christ. From whence we conclude, that they eat not the Flesh of Christ, nor drink his Blood: For if they had eaten the Body, and drunk the Blood of Christ; Heaven and Earth should rather fail, than the Word of Christ should fail; and in such a Case, the Wicked, Jews, Turks, Infidels, Mice, &c. should have eternal Life, and dwell in Christ, and live by him for ever: Which is a most gross Absurdity: Therefore it followeth, that such eat not the Flesh, nor drink the Blood of Christ, but only the Faithful.

St. Augustin considering this, said, *Tract 59. in Joannem,* The other Disciples did eat *Panem Dominum*, the Bread which was the Lord: But Judas did eat *Panem Domini*, the Bread of the Lord; that is to say, Judas wanting

Faith,

Faith, a
eat the
ther Apo
worship
ment of
Book de
that he
dy of C
Christ

Origen

Words:

Man, &c.

Body of

of Christ

it dwell

ter of Es

eat not

other Pla

our Doctr

cient aga

the Wicke

Sacrament

Another

ing to be

is called

all at his

hath taught

postles, n

Pope God

In the

Supper of

that in b

they depr

not deny.

So Greg

Book Inic

tion hereo

where it i

found pres

and receive

of it. He

Antioch, w

into the

Communion

ledgeth all

Faith, and receiving the Sacrament unworthily, did not eat the Body, nor drink the Blood of Christ, which the other Apostles did, because they had Faith, and did eat it worthily. But Judas did only eat and drink the Sacrament of the Body and Blood of Christ. Also in the 21st Book, *de Civit. Dei* Cap. 5. saith, It is not to be thought, that he eats the Body of Christ, which is not in the Body of Christ, nor in whom Christ is not, nor he in Christ.

Origen, *supra* *Matth.* xv. 11. in the Explanation of these Words: That which entereth in at the Mouth, defileth not the Man, &c. plainly saith, That the Wicked do not eat the Body of Christ, and gives the Reason; because the Body of Christ (saith he) is quickening; and he that eats it, dwelleth in Christ. *St. Jerom.* upon the 66th Chapter of *Esaias*, saith, Not being holy in Body nor Spirit, they eat not the Flesh of Jesus, nor drink his Blood. Many other Places we could quote of the Fathers, that prove our Doctrine. But those which I have mention'd are sufficient against the *Romans*, that only the Faithful, and not the Wicked, receive the Body and Blood of Christ in the Sacrament.

Another Absurdity there is, *viz.* That the Banquet being to be common and general to all (for which Reason it is called Communion) only one, the Priest, eats and drinks all at his Pleasure, without giving Part to others. Who hath taught them thus to do? Not Christ, nor his Apostles, nor the primitive Church, but their God-Pope, or Pope-God.

In the old time, all those that were present, when the Supper of the Lord was celebrated, did communicate, and that in both Kinds: And except they did communicate, they deprived them of the Supper, which the *Romans* cannot deny.

So *Gregory Cassander* confesseth in the Preface of the Book intituled, *Ordo Romanus de Officio missæ*. In Confirmation hereof, alledges the 10th Canon of the Apostles; where it is commanded, that all the Faithful which were found present at the holy Solemnities of the Church of God, and receive not the holy Communion, should be deprived of it. He citeth the second Chapter of the Council of *Antioch*, wherein it is ordained, that all they which enter into the Church of God, and receive not the holy Communion, should be cast out of the Church. He alledgeth also the Canon of *Calixtus*; or, as others say, of

Anacletus which Commands, That the Consecration ended, all should communicate.

He quotes also *John Coelaus* in the Book which he entitled, *De Sacrificio Missæ contra Musculum*: In which, saith *Coelaus*, That in old times, as well the Priests, as the Laity, so many as were found present at the Sacrifice of the Mass, (the Offering being ended) did jointly with the Priest communicate, &c. Nay, the same Canon which they say in the Mass, makes up the Truth of this, because it makes mention of the People standing about, offering and communicating: For which Reason some Expositors of the Canons say, That the Canon ought not to be said in the Mass, but only when the People Communicate.

Many more Councils and Fathers might be alledged to confirm that which *Cassander* says; but the thing being so manifest, many Witnesses shall be needless. The *Grecians*, until this Day, observe the antient Custom, for there is no private Mass among them. Upon the Lord's Days and Festivals, the Supper of the Lord is only celebrated, and the People in both Kinds communicate. The *Romans* may say, what hath been the Reason of leaving off this laudable Custom; for we say, That as many as hear the Mass, and communicate not, incur thereby Excommunication.

The Communion in our Time is but once a Year celebrated, where almost all the People present Communicate, and that is on good *Thursday*, and this with Damage and Idolatry; and all the other Days in the Year nothing is done, but to say Mass in every Corner of the Church, and in those also of particular Houses, without any Communion: Except it be that some few Persons for Devotion's sake, will communicate; and oftentimes it doth happen, that not one Soul is present at these Masses, but only the Novice, that, when the Priest says, *Dominus vobiscum*, i. e. the Lord be with you, Answers, *Et cum Spiritu tuo*, i. e. and with thy Spirit.

And we may say, that the Novice is commonly a little Villain, according to the *Spanish* Proverb, *Hize a mi hijo Monecillo, y tornoseme diabbillo*. I made my Son a Novice, and he is become a little Devil, or Rogue. What Agreement hath then, this their private Mass with the holy Supper of the Lord, which is a common Banquet, proposed to the whole Church? Pray, read the tenth and eleventh Chapters of the first Epistle of *St. Paul* to the

the *Corin*
they the
Lord, wh
or the g
the Inst
the Apo

The
is Trans
dies, one
dy did e
before.

The
Jesus Ch
Masses, v
they do a
Nature, c
can be at
of Jesus
created;
the same
of our Fa
Christ sit
whence h
Also they
they see
their Mo
that no B

I ask u
ment for
Cautelis, d
which is l
of Christ,
the Accid
of the A
be engend
Philosophi
The gener
It then fo

Again,
secrated H
vided? S
but others

the *Corinthians*, mentioned before. What Wickedness do they then, that convert the Mass into the Supper of the Lord, which they never celebrate, except the whole Church, or the greatest part of it do Communicate, according to the Institution of Christ, and according to that which the Apostles and the Church did many Years ago.

The third Absurdity is, that if there was such a thing as Transubstantiation, Christ should have two carnal Bodies, one which sat, and the other which this sitting Body did eat, and gave to his Disciples; as we have said before.

The fourth Absurdity is, That they put the Body of Jesus Christ in divers Places, at one Instant, in all the Masses, which are said throughout the whole World. This they do against the Order of Nature; for, according to Nature, or naturally, nothing created, limited, or finite, can be at one self-same time in divers Places. The Body of Jesus Christ, considered in itself is finite, and in time created; therefore it cannot be in divers places at one and the same Instant. In this they also act against the Article of our Faith, which in the Creed we confess, That Jesus Christ sitteth at the right Hand of God the Father, from whence he shall come to judge the Quick and the Dead. Also they do act against common Experience; for though they see Bread and Wine with their Eyes, taste it with their Mouths, and smell it; yet for all this (they say) that no Bread nor Wine remains.

I ask them now, When they do burn this their Sacrament for the Causes, that they themselves in the Book *de Cautelis*, do command it to be burnt: I ask, What is that which is burnt, and converted into Ashes? Not the Body of Christ, which now, being glorify'd, is impossible. Nor the Accidents of the Bread and Wine; for the Substance of the Ashes engendred of that which was burnt, could not be engendred but of another Substance; according to the Philosophical Maxim, *Generatio unius est Corruptio alterius*. The generation of one thing is the Corruption of another. It then follows (to their Grief) that the Bread is burnt.

Again, I ask them, When the Priest divides the Consecrated Host in three Parts: What is that which he divided? Some say they are Accidents without Subject; but others displeased with this Answer, (because not the

Accidents, but the Substance which hath Quantity, is parted) say, that nothing is parted. The *Romans* with such an Answer make us Blocks, Fools, and blind too; or at least, they think us to be so; and make us believe, if they can, *That the Moon is made of green Cheese*. They should be free from all these Absurdities, if they would confess true Bread and true Wine to be in the Sacrament, according to the Doctrine of Christ and his Apostles; of which Bread, and of which Wine, being corrupted, are engendred those things before spoken: So that the Worms and Ashes are engendred not of the Body of Christ, which is glorious, and set at the Right Hand of the Father: Nor of the Accidents which have not other Being, but do remain in some Subject, (and by a Miracle, they say, are without it) but are made of the Bread, and of the Wine, which is corrupted and burnt.

Now for Confirmation of what we have said, we will set down an Appendix or Addition, which, with wonderful Examples, will lively declare how much the Pope, and his Ecclesiastical Persons do esteem this Sacrament, which they sell to the Ignorant People for God; and they, senseless and over-superstitious, buy for Money.

Pope Gregory VII, called before *Hildebrand*, was a terrible and mortal Enemy of the good Emperor *Henry* the 4th, and so desperately procured by all possible Means; now by Force, now by Deceit, now by Enchantments, to take away his Life. And for this Purpose suborned with Promise of a great Reward, a certain Man, &c. (as we have declared in the Life of this *Gregory* in the second Volume) Cardinal *Benon* goes further, and saith, That this Pope with high Voice from the Pulpit, on the Feast of Resurrection, had prophecy'd the Death of the Emperor *Henry*, saying, hold me not for Pope, but cast me from the Altar, if that which I say, is not fulfilled between this and *Pentecost*. And so to prove a true Prophet in this which he had spoken, he gained certain Traytors to kill the Emperor in secret; as they had done, had not God preserved him.

The said Cardinal says more, That this *Hildebrand*, or *Gregory* VII, most commonly carried with him a Book of Necromancy, which was very familiar to him. He cast (saith he) the Consecrated Host into the Fire and burnt it; because demanding of it a Revelation against the Emperor, it answered him not.

John
ledges C
Indeed
the Fire
versaries
and also
on, since
Creator,
(as most
Fire and
Miserable
Our God
Moreo
Histories
the Sacra
And who
of the P
Victor
son his S
Don Alo
called A
ris) was
and in th
Maf, th
IV. in th
In 131
ment to
we have
to be re
the Fryer
he perce
Fryer: A
your Life
Vol. in
About
ned (but
of the M
and Cov
the Inq
the help
self, mak
was nine
that the
the Mean
those, v

John Bishop of *forta*, Secretary to the said *Gregory*, acknowledges Cardinal *Benon* for confirmation of what is said. Indeed it is a strange thing, to cast the Sacrament into the Fire, for not answering against the Emperor. Our Adversaries cannot deny this Pope to have erred in Faith, and also to have been an Atheist, without God, or Religion, since he burnt his Creator. If he believed it to be his Creator, why did he burn it? And if he believed it not (as most of the Popes do not believe it) why did he with Fire and Blood persecute those that did not believe it? Miserable is this their God, since he is subject to be burnt. Our God is Immortal and lives for ever.

Moreover, many Popes and ecclesiastical Men (we read in Histories) have been Murtherers, and have poyson'd many in the Sacrament. Two or three Instances I will give now: And whoever desires to know more, let him read the Lives of the Popes and Emperors.

Victor III. died of Poyson in the Year 1088. which Poyson his Sub-deacon cast into the Chalice: As is reported by *Don Alonso de Cartagena* Bishop of *Burgos*, in his History called *Anacephaleosis*. *William* (as reporteth *Matthew Paris*) was restored to his Archbishoprick of *York* in *England*, and in the same Year died of Poyson, which in saying of Mass, they cast into the Chalice: as upon *Anastasi* the IV. in the Year 1146. we have said.

In 1314. a *Dominican* Fryer gave Poyson in the Sacrament to the Emperor *Henry VII.* Earl of *Luxemburgh*, as we have declared upon *Clement V.* The History is worthy to be read. He observes the great Impiety and Treason of the Fryer, and the great Patience of the Emperor, after he perceived himself to be Poisoned; for then he told the Fryer: *Vade Domine*; &c. Depart, Lord, if you will preserve your Life. Read the Account I gave of this in my second Vol. in the Life of *Clement V.*

About the Year 1540. the Inquisitors of *Cordova* condemned (but not to be burnt) one *Magdalena de la Cruz* Abbess of the Monastery of the *Franciscan* Nuns, for great Crimes and Covenants, which she had made with the Devil. As the Inquisitors in their Sentence did declare, saying: By the help of the Devil, to whom *Magdalene* had given herself, making with him this Pact and Covenant, when she was nine Years Old, she became so notable an Hypocrite, that she was lock'd upon as a Saint on Earth; and so by the Means of the Devil wrought great Miracles (I mean) those, which, we have said, the Devil, Antichrist, and

false Prophets use to deceive and blind the People with. As St. *Math.* says 23. 24. and St. *Paul* 2 *Thes.* ii. 9.

Here I will give an Account of some of her Miracles; for to reckon all, would require as much time as the Inquisitors had when they brought her to a publick Act in the great Church of *Cordova*: Which Act was in the Spring, and lasted from six of the Clock in the Morning till four in the Evening: In all which time nothing was read but the Abominations and false Miracles of this cursed Woman.

1. It was said of her, that the Sailors in a Storm did pray unto her, and she being invocated, appeared to them, and calmed the Sea. 2. That she burnt in lively Flames, like a Seraphin, and so inflamed, was lift up on high in a Trance, and heard Wonders which mortal Man could not utter. 3. That when she did Communicate, she was lifted up in the Air, and so received the Sacrament, which visibly went out of the Priests Hands, and thro' the Air went to her Mouth. All this was done by the Art of the Devil.

In the same manner did the Nun of *Lisbon*, whom they called *Mary de la Anunciada*, whose Life we will declare in the second Treatise of this Vol. What shall we say of this Sacrament? If it is God, how was he carried thro' the Air to confirm the Hypocrisy of *Magdalene de la Cruz*, and that of *Mary de la Anunciada*, and the Opinion the People had of them, and that by the Art of the Devil? The Priest that said the Mass, reckoned his Forms, or Waters, according to the Number of Nuns that were to communicate, or receive; and after having consecrated them, he found as many more, as he had reckoned, and wanted none but only that which he saw go into the Air, and entred into the Mouth of *Magdalene*, and of *Mary*.

4. It was read also? That when *Magdalene* was in the Garden, and the Sacrament by chance passed by, the Wall of the Garden opened; that she might Worship it. 5. That she fain'd to have not eaten in so many Days together, and that she was nourished with the Sacrament, which she daily received. Therefore the Opinion of her Holiness was so great, that great Ladies of *Spain* (seeing themselves near the time of Child-birth) sent to *Magdalene* the Mantles and Baby-Cloths to be Blessed by her, thinking, that their Infants should be Holy by it. The Queen herself, ready to be delivered, sent from *Valladolid* to *Cordova*, the same to *Magdalene*.

By reason of her Holiness many Ladies and Nobles of *Cordova*, and of its Neighbourhood entred into the Convents,

vents, a
That she
her Bloo
Blood o
of the
Order,
&c. But
that foot

From
not even
doth w
God; f
&c. And
hold th

This
ned, no
Penance
Man is
most ju
Cloths,
lick Ch
worship
Residen

Apor. 1
is but o
is the

7. I say
sitors w
Jene de
did not
was no
Jene, w
caused
did not
which,
her. A
and def
ciples o

About
ed in Sa
ed thei
void all
selves a
and so
they use

vents, and Monastries of *St. Francis*. It was read also; That she gave to her Friends of both Sexes, some Drops of her Blood every Month, making them believe, it was the Blood of Christ. So the *Dominican* Fryers, always haters of the *Franciscans*, rais'd up in *Toledo* another Nun of their Order, who said, that she had the Innocency of *Adam*, &c. But so shameless and manifest were her Whoredoms, that soon she was discovered.

From this, I may advise my Country-People, to believe not every Spirit? But as *St. John* in his first Epist. 4. 1. doth warn us to prove the Spirits, whether they are of God; for many false Prophets are gone out into the World, &c. And *St. Paul*, 1 Thes. 5. 21. saith, Prove all things, hold that which is good: As did the People of *Berea*.

This *Magdalene*, for such hainous Crimes, was condemned, not to be burnt, but to be confined and to make some Penances. But if a Man should say with *St. Paul*, that a Man is justified by Faith, and not by Works, because the most just and perfect Works which we do are as stained Cloths, if we believe *Isa.* 64. 6. If a faithful and Catholick Christian should say: That God only ought to be worshipped, and served, *Math.* 4. 10. and that Antichrist's Residence is in the City of Seven Mountains or Heads, *Apos.* 17. which is *Rome*. If he should say: That there is but one only Sacrifice to obtain remission of Sins, which is the Death and Passion of Christ, as *St. Paul* to the *Heb.* 7. I say, if a Christian should say these things, the Inquisitors would condemn him to be burnt alive: But *Magdalene de la Cruz*, a terrible Hypocrite, which feigned that she did not eat in so many Days; and being asked how she was nourished, said, only with the Sacrament. *Magdalene*, who wrought Miracles by the Art of the Devil, and caused herself to be invocated, and adored, the Inquisitors did not condemn, I say, to die, but only to a Confinement, which, being a Nun, as she was, was no Punishment for her. Arise, Lord, and judge thine own Cause; judge and destroy the Inquisitors, who persecute the true Disciples of Christ Jesus and of his Disciples.

About the Year 1536. four *Augustine* Fryers were hanged in *Sevil*. These Men had secretly in the Night murdered their Father *Provincial*, And the Day following, to avoid all Suspicion, all four said Mass. But, as they themselves afterwards confessed, had no Intention to Consecrate, and so they did not Consecrate. As for the rest of the Mass, they used all the Ceremonies and Acts usually done by them,
that

that say the Mass, *Jo. Rivins* gives us this Account, lib. 1. *de Religione*. For Confirmation of what I have said, that the popish Priests have often no Intention to Consecrate; and having no Intention, they cause all those that hear their Mass, to commit Idolatry. I will here give an Account of a notable Transaction which a grave Author reporteth.

There was in this Land (saith the Author) a certain Priest, &c. when this Man for his Lewdness *Casus* in and wicked Life, nay and for his ignorance *sum Moral.* in holy Things was deposed, and another more Learned and of better Life and Conversation, put in his Place: The Priest deposed came to my House about some Business he had with me: and after some Discourse, I asked him, whether he had truly repented of his Sins, for he had been a great Sinner, and had kept a Concubine for 30 Years together by whom he had Sons and Daughters (as we may say) Marriageable. He answered me, That he had sometimes repented, especially at *Christmas* and *Easter*, at which time (he said) he separated Bed, and for some Nights slept not with his Concubine. I reply'd unto him: How, then, could you have the Assurance to receive the Body and Blood of the Lord, and to say Mass every Day? To which, he answered: That he never did Consecrate; for he never did pronounce the Words of Consecration, What, (says I) Was you so abandoned as to dare commit so horrible and never heard of a Wickedness? Is it possible, that you gave so great an occasion to so horrible Idolatry? The People at your Elevation kneeled on their Knees, cast themselves to the Ground, lifted up their Hands, smote their Breasts, and worshipp'd the unconsecrated Bread and Wine, as if God was there; or Jesus Christ in Body, Soul, and Divinity. What is this? I tremble at the Thoughts of it. O wretched Creature! Consider, that if you do not repent, God will give you the Punishment that you deserve. To this, he began to excuse his Faults, saying: That it was not so great, for many more used to do the same, and therefore, that he thought it not to be so abominable an Offence, as I represented it to be. Thus far *Casus*.

All those that heard the Mass of such wicked Priests, and adored the Sacrament which they lifted up (by their own Canons) committed Idolatry. For this is their Maxim; that he consecrates not, which hath no Intention to Consecrate; nor he that pronounceth not the Words of Consecration. Miserable must be that Religion which depends upon
the

the Inten
a Man, b
by course
be God
There
the Con
if thou
fear tha
the Inq
In the
Popes s
by the C
could no
secrate:
that hea
say of
time I: a
was ma
not orda
which n
Jone; th
her orda
dained,
of this
Sacrame
tion to
they cal
Now
Conven
Year 1
there w
Age, an
not sai
Devotio
upon fo
Vestry
not ablo
Body an
Chapter
present
and oth
this M
they us
holy V
Body D

the Intention of another. For who can know the Intention of a Man; but only God who searches the Hearts? So that another by course, must doubt, whether that which he worshippeth, be God or not.

Therefore a certain Inquisitor and most hearty Enemy to the Converts, when he heard the Mass, used to say, O Lord, if thou be there, I adore thee. And this he used to say for fear that the Priest had no Intention. And by this Subtily, the Inquisitor thought to be free from committing Idolatry.

In the time of the Council of *Constance*, there were three Popes for their Wickedness deposed, and *Martin V.* elected by the Council. These three Popes, not being true Popes, could not ordain Priests, nor give them Authority to Consecrate: So that according to their own Canons) all those that heard their Mass, committed Idolatry. The same I say of those that were ordained in the Time of *Constantine I.* and of Pope *Jone*. For *Constantine*, being a Lay-man was made Pope by force; and not being a Priest, could not ordain others; nor give Authority, to ordain Priests, which not being Priests, consecrated not. Concerning Pope *Jone*, there is no doubt, but that, neither she nor those by her ordained, nor those which, by her Authority, were ordained, did Consecrate. And so as many, as in the time of this Man-Pope, and of this Woman-Pope, adored the Sacrament, committed Idolatry: For tho' they had intention to consecrate, yet they had not the Character, which they call *Indelebile*.

Now I will give an Account of what did happen in a Convent of Dominican Fryers in the Town of *Osera*, in the Year 1526. and upon the solemn Festival of *Corpus Christi*, there was a Fryer in the Convent, who by reason of his Age, and chiefly because he was putrify'd with the *Bubos*, had not said Mass long time before. But as he had a great Devotion for the Eucharist, he took Courage to say Mass upon so solem a Day. But as he was going back to the Vestry thro' the Cloister, his Stomach turned; and being not able to digest and retain his God Christ, which he in Body and Soul had received, did Vomit it out before the Chapter's Gate, which Thing known by the Fryers, was presently rumoured in the Convent. Some said one Thing, and others another, but having some time disputed upon this Matter, at last they concluded, that the Tomb, which they use to put upon the Graves, should be placed over the holy Vomit: And so it was done, to the Intent that no Body should walk on, nor the Dogs eat that sacramental Vomit,

Vomit. And the more to honour it, they placed four Candles at the four Corners of the Tomb, and commanded the Novices to sing continually the Verse of the Hymns which are sung upon that Day of *Corpus Christi*, which begins, *Tantum, ergo Sacramentum, veneremur, &c.* That is to say, Let us Worship this so great a Sacrament, &c. They would better have said: The Vomit of a Pocky Fryer. They also sang the Anthem of the same Day: *O Sacrum Convivium. O holy Banquet.* But how Holy soever, they said, it was, there was none that would taste it, nor put it into his Mouth: For, according to the Rules set down in the Book of *Cautelas* (since none was willing to take that holy Vomit) the only thing which was to be done in such a Case, was to take the Vomit, and daub the Ground whereupon it was, and in a solemn Procession carry it to the Church, and there to burn it to Ashes, and keep the Ashes in the *Sagrario*. So we may conclude, that the Papists burn their God in the Sacrament. For this is their Opinion and Doctrine, That all the time that any form or shew of Bread, or of Wine shall be seen, and undigested (as was that which the pocky Fryer vomited up) the Bread is not Bread, but the Body of Christ; and the Wine is not Wine, but Christ's Blood.

We have given an Account of what happened to the Dominican Fryers with their Sacrament Vomited and burnt: Now I will declare another which happened to the Franciscan Fryers, but not so loathsome as the other. In the Convent of *Alta-villa*, in the Kingdom of *Naples*, was an ancient Fryer called: Fryer *Antonio de Contron*, who for his Recreation had nourished a Chough, and taught her to fly upon his Shoulders, and eat Bread and take it from his Hands. When the Fryer was saying Mass on One Sunday of *Advent*, as he lift up the Host, the Chough (which was always near the Master) supposing it to be for her, she leaping upon his Shoulder, caught hold of the consecrated Wafer, and fled up to the Roof of the Church. When the Fryers and the rest that heard the Mass, saw this, they began to call her, but she would not come down, for she was busy, eating her Sacramental Break-fast: Then they began to throw Stones, till they brought her to the Ground; so taking the poor Chough, they did Sentence her to be burnt, till she was converted into Ashes which was performed, and her Ashes were kept in the *Sagrario*, as those of the pocky Fryer.

Into so many Extravagancies Transubstantiation makes the *Romans* fall: For they believe that the Bread is no Bread,

Bread, but
Mouse, &c.
But now
to know
eat the S
other, w
tures w
Wine, a
Sacrame
of Chri
neither

Men v
thily, a
that un
their C
it: And
of the I
ceive th
holy Su
which t
these re
them):
Blood o
enters i
das.

Such
we have
receive
Lord:
that w
their C
their M
self, i
do hur
their H

Whe
Worthi
Sacrame
tion: I
into hi
worthy
so the S
fied by
receive
Spirit

Bread, but the Body of Christ: Therefore they believe that the Mouſe, the Worms, and Chough do eat the Body of Chriſt. But now to convince them of this groſs Ignorance, they ought to know, that there is two Kinds of Creatures, that may eat the Sacrament. One which has the uſe of Reaſon: The other, which has not this Uſe, as the Beaſts: Theſe Creatures without Uſe of Reaſon eat only Bread, and drink Wine, and not the Sacrament of Chriſt's Body, nor the Sacrament of Chriſt's Blood; much leſs the Body and Blood of Chriſt, ſo that whether they eat the Bread or not, they neither rejoyce, nor are ſad.

Men with the uſe of Reaſon are two-fold, Some do worthily, and ſome unworthily receive the Sacrament. They that unworthily receive it, are thoſe which do not examine their Conſciences, nor prove themſelves before they receive it: And to this ſort of Men it is all one, to ſit at the Table of the Lord, and to ſit at the Table of the Devil: To receive the moſt Bleſſed Sacrament which Jeſus Chriſt in his holy Supper preſenteth to them; or to receive the Idol, which the Pope in his Maſs puts in their Mouth. Such as theſe receive not only the Bread and Wine, (if it be given them): But receive alſo the Sacrament of the Body and Blood of Chriſt for their own Damnation: And ſo Satan enters in and poſſeſs them, as he entered and poſſeſſed *Judas*.

Such as theſe do not receive Chriſt, for the Reaſons which we have ſhewed, when we have proved the wicked not to receive Chriſt, nor the Lord's Bread, but the Bread of the Lord: As *St. Auguſtin* ſaith, ſpeaking of *Judas*: They that worthily receive the Sacrament, are thoſe that examine their Conſciences, how they ſtand towards God and towards their Neighbour: Which *St. Paul* calls, proving of himſelf, *1 Cor. 11*. And finding themſelves faulty and imperfect, do humble themſelves before God, repent, and with all their Heart beg pardon and Mercy.

When they have done this, truſting not in their own Worthineſs but in the Merits of Chriſt, they receive the Sacrament, not to their Condemnation, but to their Salvation: For Chriſt doth poſſeſs them, and incorporates them into himſelf, and he himſelf into them: Only theſe are worthy, and receive not only the Bread and Wine, but alſo the Sacrament of the Body and Blood of Chriſt, ſignified by the Bread and Wine: And ſo they truly and really receive the Body and Blood of Chriſt, not Carnally, but Spiritually by Faith: As before we have ſaid.

Now

Now if the *Roman* would admit this so true and clear Doctrine, which brings no Absurdities with it, but rather takes away many, which the Word of God doth teach us, and the ancient Doctors do Witness: If they would (I say) admit this Doctrine, they would not believe that the Mouse, &c. eats the Body of Christ, but a piece of Bread; and should spare to burn the Mouse, and preserve the Ashes, which is a Superstition that shews their great Ignorance, Blindness and Bigottry in such Practices.

I cannot omit here to give an Account of what an Inquisitor of *Barcelona* did on the Festival of *Corpus Christi*. It happened, that when the Priest (after the Mass was ended) went to put the consecrated Wafer in the *Custodia*, or Christal, to be carried in a solemn Procession through the Streets of the City; the Host or the Wafer was so large, that it could not enter into the Circle of the *Custodia*. This was a surprizing Thing to all there present, and none could tell what was to be done in such a Case. The Inquisitor resolved the Case, cutting the Host, and fitting it to the Circle. Some did abhor the rashness of the Inquisitor, and sighed to see their God and Creator so handled by the wicked Hands of the Inquisitor. Others would say otherwise. This is certain, that if any other but the Inquisitor had committed such an Offence, he would not have escaped the Fire. The Chastisement wherewith *Signior Molon* (for this was the Inquisitor's Name) was punished for so enormous a Fault, was, that they deprived him of his Office in *Barcelona*: But that so notable an Inquisitor should not be idle, they provided him the Office of Inquisitor at *Sevilla*, which was no Punishment, but a Reward to him: For the Inquisitors of *Sevilla* have more Honour and yearly Rent than those of *Barcelona*.

Next to this, I cannot pass by a remarkable History reported by *Don Rodrigo*, Archbishop of *Toledo*, who ended his History in the Year 1243, in the 26th Year of King *Don Fernando*, and in the Time of the great Vacation of *Gregory IX*. The said *Don Rodrigo*, in his sixth Book, Chap. 25, saith, That the Office which they call *Toledano*, ordained by *Isidorus* and *Leander*, was celebrated through all *Spain*, till King *Don Alonso VI*, who won *Toledo*, at the Request of his Wife, Queen *Constance* of *France*, sent to Pope *Gregory VII*, desiring his Holiness, that (the *Toledan* Office being taken away) the *Roman* Office might be used in all *Spain*, &c. And in the 26th Chapter he saith, That

That Po
so, sent
order the

This
go, repor
of his O
much the
for the
French O
their An
most 300
St. Isidor
lived) un
Alonso V

And
it, they
fice: Th
named to
fice, and
Spain in
the King
the Knig

But
that he
single F
there are
Book of
should b
assemble
voutly p
Book of
Damage
there pr
being ab
Goods,
comman
with th
And the

Al
As
And
Spain, a

That Pope Gregory VII, at the Request of King Don *Alonso*, sent *Richardus*, Abbot of Saint *Vigor*, to set in good order the Churches of *Spain*.

This Legate sent by the Pope (as the same Don *Rodrigo* reports) did wickedly govern, so that he was deprived of his Office. Before he was deprived, he disturbed very much the Ecclesiastical State and Commonwealth of *Spain*; for the Legate and the King obliged them to take the French Office, and to leave the *Toledan*, wherein they and their Ancestors had been brought up by the space of almost 300 Years; that is from St. Gregory I. (in whose time St. *Isidore*, Archbishop of *Sivil* and his Brother St. *Leander* lived) until Gregory the 7th, in whose Time reigned Don *Alonso VI*.

And tho' the Ecclesiastical State and Nobility opposed it, they were obliged, by Force, to admit this Roman Office: The Conclusion did happen thus. Two Knights were named to fight, one for the King in Defence of the French Office, and the other for the Nobility and Commonalty of *Spain* in defence of the *Toledan* Office. He that was for the King was vanquished, and the People rejoiced, seeing the Knight of the *Toledan* Office victorious.

But the King was so much prevailed upon by the Queen, that he would not change his Purpose, saying, That, that single Fight was not lawful. And when for this Cause there arose a great Tumult, it was determined, that the Book of the *Toledan* Office, and that of the French Office, should be cast into a great Fire, all being commanded to assemble first and pray together. So after they had devoutly prayed, both Books were cast into the Fire; and the Book of the *Toledan* Office was preserved safe and without Damage in the middle of the Fire; which, observed by all there present, they gave Thanks unto God. But the King being absolute Master, threatned with the loss of Lives and Goods, all those that should oppose his Will. And so commanded that the French Office (which was the same with the Roman) should be celebrated in all his Kingdom. And then the Spanish Proverb began.

Alla van Leyes, a donde quieren Reyes.

As the King will, so go the Laws.

And so from that time was the French Office kept in *Spain*, as well in the Psalter as in the Rest, which never before

before that time had been received nor used in *Spain*. Thus far the Archbishop Don *Rodrigo* in his History.

By this true Account we may observe, that the divine Office celebrated in *Spain* before Don *Alonso's* Reign, was not the *Roman*, but the *Gothish*, which they called, the *Toledan* Office. This Office was changed at the Request of a *French* Woman, notwithstanding all the Opposition the King met with. The Pope also that did command this Change, was the most abominable that did eat Bread in his time, for he was a great Enchanter; he made himself Pope by Force of Arms without any Election: He was a Tyrant, and Heretick: He burnt the Sacrament and his God in it, (as they think) and other abominable things as we have declared in his Life, in the Second Volume. For which enormous Crimes, in his Absence, he was deposed in the Council of *Brixia*, and *Clement III* was elected Pope in his Place. The Legate of the Pope which dealt in this Business of the Change of the Office, was also like the Master that sent him, and so for his Wickedness he was deprived. In this Pope and his Legate is the Old *Spanish* Proverb verify'd: *Qual Abad, tal Monesillo*, Such Abbot such Novice.

Now we see, that the divine Office and Translation of the Psalter used in former times in *Spain*, was not the *Roman* Office; much less was it the Mass, which now is so much esteemed in *Spain*; for the *Roman* Office, which before 500 Years was celebrated, afterwards was defiled with the Superstition and Idolatry, which we now see in the Mass; as Transubstantiation, the Communion under one Kind, Intercession, and Invocation of Saints, Purgatory, &c. Long time after, about the Year 1219, *Innocent III* being Pope, Transubstantiation was admitted and made an Article of Faith. Tho' it is true, that this *Gregory* the VIIth was the first, that drawing it out of Hell, began to exalt it.

And, notwithstanding, that the *Roman* Office then used, was nothing so Evil, and nothing agreed in Idolatry with that which is now; yet it is to be thought, there was great difference between the *Toledan* and the *Roman* Office; since all *Spain* so much opposed the King, Queen, Pope, and his Legate, and received not the *Roman* Office but by Force.

It is also to be noted, concerning the Combat or Fight of the two Knights, and of the burning of the two Offices,

of which will believe Doctor *Il* faith almost say; for changed since leaped But Don and the As any be xxvi. T. *Rodrigo*, it.

Don S. Office to forabish C de la Pen Doctor I Don *Alonso* that the 25th of ged in we may Latin M to be as read the true.

Other *Cassander* de *Officio* Spaniard their C which the Rite of the *Ala* same from and St. doth st ry is tr made in der.

Joan of *Spain* King I mained

of which the *Gothish* or *Toledan* was not burnt. If they will believe Miracles, this of the Fire is a strange one. Doctor *Illescas*, Lib. 5. upon the Life of King Don *Alonso* 6, saith almost the same, that Don *Rodrigo* the Archbishop, doth say; for from him he took it, tho' of affected Malice he changed some Things; for he saith, That the *Roman* Office leaped out of the Fire, and the *Gothish* was not burnt. But Don *Rodrigo* saith, That the *French* Office was burnt, and the *Toledan* escaped safe and without any Damage. As any body may read the History, Lib. 6. Chap. xxv, and xxvi. This History written by the famous Archbishop Don *Rodrigo*, was printed in *Granada* with the Royal Arms in it.

Don *Sancho* I. King of *Aragon*, commanded the *Roman* Office to be used in *Aragon* instead of the *Gothish* or *Mosarabish* Office. The first *Latin* Mass was said in *St. John de la Penna*, the 21st Day of *March*, in the Year 1071, as Doctor *Illescas* saith. The same Author says, That King Don *Alonso* VI, wan *Toledo* the 25th of *May*, 1083, and that the great Church call'd *Mezquita*, was Consecrated the 25th of *October* 1085. Thus was the *Gothish* Office changed in *Aragon* 15 Years before that in *Castilla*. By this we may conclude, that it is now 626 Years since the first *Latin* Mass was said in *Spain*, tho' the *Spaniards* believe it to be as antient as the Apostles: But if they would but read their own Authors, they would find what I say to be true.

Others also make mention of this Change, as *George Cassander* in the Preface of this Book called, *Ordo Romanus de Officio Misse*. Wherein he saith these Words, But the *Spaniards* held constantly for many Years, the Rites of their Country, (as a Resolute People in the Institution which they have once received. Their Rite was called the Rite of the *Mosarabes*, because the Christians mingled with the *Alarabes* that possessed the best part of *Spain*, used the same from the time of *St. Ildefonso*, Archbishop of *Toledo*, and *St. Isidorus*, Archbishop of *Sevil*. But the *Gothish* Rite doth still remain in some Chapels of *Toledo*. This History is treated of at large in the general History of *Spain*, made in the Name of Don *Alonso* X. Thus far *Cassander*.

Joannes Vassus mentions this, speaking of the Destruction of *Spain* in his Chronicle, which happened in the time of King Don *Rodrigo*. The Christians (saith he) that remained in *Spain*, had Liberty of their Religion, until the time

time of King Don *Alonso VII.*, that the *Almohades* came out of *Africa*, and suffered no Christian to practice his Religion. These Christians which lived among the *Moors*, were called *Mosarabes*; that is, Mingled with the *Alarabes*; and their divine Office Composed by St. *Leander*, and St. *Isidor* was called the *Mosarabish Office*. He saith also, This Office, at this Day, is called *Mosarabe*, and is used in six Parishes in *Toledo*, and in the Cathedral Church in the Chapel of Cardinal *Francisco Ximenez*; and in *Salamanca*, in the Chapel of Doctor *Talavera* on certain Days of the Year. But I am yet much afraid, that this Office is much altered at this Day; for among the Saints named in it, are those of *Ambrose*, *Augustin*, *Fulgentius*, *Leander*, *Isidor*. And it is out of Reason, that St. *Leander*, and St. *Isidor*, who composed the said Office, would put their own Names among the Names of the Saints.

From what hath been said, we may conclude two things. The first, that the Popes and their Ecclesiastical Mob, which do such things are Atheists, without any God or Religion. The second is, That their Massal Sacrament, tho' they call it God, is no God, but an Idol set in the Place of God, and as such worshipped. And if this be so, why do they persecute with Flame and Blood those that (well taught by the Scripture) do well know, the Mass and its mystical Sacrament to be a Prophanation of the Holy Supper of the Lord, and a terrible Abomination and Idolatry? The Mass hath no Agreement at all with the Supper instituted by our Lord Jesus, and celebrated by his Apostles: I say no more Agreement, than there is between Light and Darkness, Good and Evil, Truth and Falshood, Christ and *Belial*.

Let us, then, before we conclude this Treatise, praise God, and give him Thanks for all the Benefits which we receive each Moment as well in the Body, as in the Soul. But especially for this Benefit which exceed all others, viz. to serve him in Spirit and in Truth by the continual pure Light of his Gospel, believing that in his Death and Passion only, we can find the Salvation of our Souls.

We know, that by the Sin of the first *Adam* we were all made Sinners, Servants of Sin, Sons of Wrath, Enemies of God, and condemned to two sorts of Death, Temporal and Eternal, of the Body and of the Soul. We were Strangers from the Commonwealth of *Israel*, which is the House of God: And so all the goodness, which was in us, was either wholly lost and banished from us; or else corrupted and endamaged thro' Sin: So that we can't think well, or

do

do well
entred in
Paul, *Rom*
But
Adam,
(for if
us, the
made just
of eterna
rous to
Wickedne
Christ, G
And so
were save

O my
that throu
shine only
should
loved the
gave him
with his
moreover
But God
that whil
being no
thro' him
unto God
conciled

Who
which
Sins, and
History v
Death o
whercin
Example
For wha
Beasts?

Into a str
him? N
Adversit
ferings a
who will
If his
happy w
and hun

do

do well of our selves. The Cause of all this is Sin, which entered into the World by *Adam*, and by Sin, Death. *St. Paul, Rom. 5. 12.* and so Death passed on all Men.

But contrarywise, by the Righteousness of the second *Adam*, *Christ*, by his Obedience, by his Death and Passion, (for if the Disobedience of *Adam* was enough to condemn us, the Obedience of *Christ* was enough to save us) we are made just, free from Sin, Sons and Friends of God, Heirs of eternal Life, Citizens of the heavenly *Jerusalem*, desirous to do well, and Enemies to Evil: And whatsoever Wickedness is in us, is converted into Goodness: For by *Christ*, Grace entered into the World, and by Grace Life: And so Grace went unto all Men in him, in whom all Men were saved.

O my God! how unspeakable is thy Mercy and Goodness, that thou so much lovedst the sinful World, that thou gavest thine only begotten Son, that every one that believeth in him should not perish, but have everlasting Life? And if God so loved the World, that he spared not his only begotten Son, but gave him up for us: How then shall he not give us all things with him? Who shall lay any Charge to God's Elect? And moreover, what *St. Paul, Rom. 5. 8.* saith to this Purpose: But God setteth out his Love or Charity towards us; seeing that while we were yet Sinners, *Christ* died for us. Much more being now justified by his Blood, we shall be saved from wrath thro him. For if when we were Enemies, we were reconciled unto God by the Death of his Son: Much more now, being reconciled unto God, we shall be saved by his Life, &c.

Who hath a mind to know and meditate upon that which *Christ* did, and suffered to obtain Remission of Sins, and to reconcile him with God: Let him read the History written by the Evangelists concerning the Life and Death of *Christ*, and he shall find, that from the Hour wherein he was born, until he died, he was but a very Example of Crosses, Afflictions, Miseries, and Calamities. For what greater misery, than to be born in a Manger amongst Beasts? And that after he was born, to be obliged to fly into a strange Land for fear of *Herod*, who sought to kill him? No body can understand this Misery but he that with Adversity hath been a Stranger. As for the rest of his Sufferings and Agonies, I refer my self to the Evangelists, who will instruct the Reader of all the Life of *Christ*.

If his Life was miserable, much more miserable and unhappy was his Death, since, as a Transgression of the divine and human Law, he was publicly Sentenced to die on the Cross,

Cross, which kind of Death was not given but to abominable Persons, who had committed great Offences, and Sins, and so the holy Scripture saith; *Cursed is he which hangeth on the Tree.* Deut. 21. 23. And St Paul, Gal. iii. 13. *He became obedient unto the Death, even the Death of the Cross.* And all this which he outwardly suffered, was nothing in comparison of that which his most holy Soul inwardly felt; that is, the insupportable Burthen of Sins, not his, but of all Men, which God laid upon him, and for which only he was to satisfy.

Our Saviour Christ felt this so great a Weight, when he said: *If thou wilt, Father, let this Cup pass from me, yet not mine, but thy will be done.* And so great was his Sorrow, that an Angel from Heaven appeared unto him, to comfort him: And notwithstanding, being in an Agony, he prayed more earnestly; and his Sweat was like drops of Blood falling down to the Ground; and so, as abhorred and forsaken of the Father for the multitude of Sins which were poured upon him, a little before he gave up the Ghost, he Cryed out, *My God, my God, why hast thou forsaken me?* You see here Christ cast into the depth of Hell, striving with Death, with Sin and with the Devil, which fell to the Earth: But their rejoycing did not last long. For Christ, aided by his divine Power, returned upon his Enemies: And did in such sort suppress them, that they were by him vanquished for ever. This is what St. Peter saith, *Whom God has raised up, and loosed the sorrows of Death; because it was impossible that he should be holden of it.* And so Christ, having vanquished his Enemies satisfied the Father for our Sins, reconciled us with him, and went out victorious from this cruel and bloody Battle, read, Isa. 53. wherein he seems not to be a Prophet, that foretels that which should happen to Christ. But an Evangelist which gives an Account of what has already happen'd to him. In the 4th. ver. he saith, *Surely he has born our Infirmities, and carried our Sorrows: Yet we did judge him as plagued and smitten of God and humbled,* ver. 5. *But he was wounded for our Transgressions: He was broken for our Iniquities, the Chastisement of our Peace was laid upon him, and with his Stripes we were healed,* ver. 6. *All we, like Sheep, have gone astray: We have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all,* &c. And ver. 11. *By his Knowledge shall my righteous Servant justify many, for he shall bear their Iniquities.*

But here the Prophet represents a Man, the most humbled of any, that hath been whipped, and wounded of God,

and

and of
Divinity
For wh
Righteo
lone? T
Christ,
Sins: A
good Com
the Scrib
sinful W
Scripture
millation
Triumph
sufficeth.

This I
sed in ge
himself,
I, but Ch
I live by
ven himse
posed in g
apply it b
shall not c
safe that h
and risen
it shall b
Death, nor
nor things
nor Depth,
from the L

A Christ
shall patien
on, Sorrow
Sword, Fin
very Day t
For the Di
his Adver
with him,

This St
able to do
me: For Go
for us: And
with an ine
Christ, the L
ject our sel

and of Men. This Chapter is remarkable to prove the Divinity of the Son of God, of the Messias, and our Christ. For who can by Faith in him, justify Men? Who can give Righteousness, and take away the Sins of Men, but God alone? This Christ doth: Therefore he is God. The same Christ, *Mat. 9. 6.* saith, That he hath Power to pardon Sins: And so said he to the Sick of the Palsey: *Son, be of good Comfort, thy Sins are forgiven thee.* For which Cause said the Scribes, that he Blasphemed. And so said he to the sinful Woman, *Luke 7. 48. thy Sins are forgiven thee.* The Scripture in many other Places makes mention of this Humiliation, and dejection of Christ, and then of his glorious Triumph against his Enemies. But what we have said sufficeth.

This Benefit of the Death and Passion of Christ proposed in general to all Men, doth *St. Paul* by Faith apply to himself, saying, *I am Crucify'd with Christ, and live: Not I, but Christ lives in me; and in that I now live in the Flesh, I live by Faith in the Son of God, who has loved me, and given himself for me.* So whoso will enjoy this Benefit proposed in general to all Men, let him learn of *St. Paul* to apply it by Faith in particular to himself, for whosoever shall not do so, he shall never enjoy it. Those only are safe that believe Christ to be given for their proper Sins, and risen again for their Justification. For he that believe it shall be saved; and being saved, is sure, *That neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Strength, nor Height nor Depth, nor any other Creature shall be able to separate him from the Love of God, which is in Christ Jesus our Lord.*

A Christian, then, armed with such Weapons of Faith, shall patiently, nay, and joyfully suffer for Christ, Tribulation, Sorrow, Persecution, Famine, Nakedness, Danger, Sword, Fire, and Dishonour: For to all these things, the very Day that we truly believe in Christ, we are Subject. For the Disciple is not more to be exempted from them than his Adversaries: For without him we can do nothing, and with him, we can do all things.

This *St. Paul* perceived very well, when he said, *I am able to do all things, thro' the help of Christ, which comforts me: For God so loved us, that he gave his only begotten Son for us: And being bought, not with Gold, nor Silver, but with an inestimable Treasure, with the most precious Blood of Christ, the Lamb without Spot: Let us not abase nor subject our selves to Sin and Wickedness: But seeing we are the*

the Friends, Sons and Heirs of God, and Co-heirs with Jesus Christ: Let us highly esteem our selves, and apply our selves to Virtue: That God be not angry, but joyful to have such Sons; nor Christ ashamed, but rather honoured, to call us Brethren, Friends and Companions.

There are many places in the Holy Scripture, where the holy Spirit doth exhort us to live a godly and holy Life, but of all, I have chosen one, which comes mighty *a propos*, because in it are mentioned both Kinds of Sacrifices, the Propitiatory and the Eucharistical. St. Paul, Eph. 5. 1. *Doth thus exhort us: Be ye therefore followers of God, as dear Children, and walk in Love, even as Christ has loved us, and has given himself for us, to be an Offering and Sacrifice of a sweet smelling Savour to God: But Fornication, and all Uncleanness, &c. But rather giving of thanks. All this Chapter is an Exhortation to live well.*

Let a Man not think, that for being called a Christian, for being Baptized, for saying that he believes in God, for being trained up in the Church, where he frequents Sermons, and Celebrates with the rest the holy Supper: Let him not think, for all this (I say) that he shall be saved; if he doth not keep, at the same time, the Commandments of God. For the Hypocrites may do, and do the same; and without a true and lively, Faith, which Hypocrites and wicked Christians have not, this can not be done. The outward shew of dead Faith, imaginary and idle, is not that which justifieth, But the true, lively diligent Faith, which brings forth, in time, Fruits of Charity. For as true Fire cannot be without Heat, and the greater the Fire is, the greater the heat must be: So true Faith cannot be without good Works; and the more the Faith is, so much the more it worketh.

Contrarywise, as the painted Fire warmerh not, as little also the dead Faith worketh; for being dead, how can it work? Such a Perfection doth the holy Spirit require of us, and in us, that we do not only Good, and commit no Evil; but Wills also, that we be not familiar nor conversant with the Wicked: Whereas if such call themselves Brothers, they are Hypocrites, Unjust and Impious. So St. Paul, 1 Cor. v. 1. *If any Man (saith he) calling himself a Brother, shall be a Fornicator, a Covetous Person, &c. With such a one eat not.*

The Reason why we ought not to be familiar with such, he gives us plainly in 2 Thes. iii. 14. *And converse not with him, that he may be ashamed.* And Rom. xvi. 17. He

com-

command
And Joh
not: fals
Christ's
He that
Let him
Imperfect
grant him
Let him
cept his
humble
our imp
so we sha
did offer

We ha
phanation
not insti
only an d
to blind
shewed T
ture, antie
the Doctr
against H
Really and
thing rem
holy Supp
of the Mas

THE
Forgetfulne
that we fl
Passion, dic
ous Body v
cious Blood
ment he di
rial of wh
ceive by hi
Christ said,
brance of

One onl
fering, he c
But he Wil
And so to
ment, that w
receive it.

Vol. III.

commands us to *depart from them which make Dissentions.* And *John. ii. ver. 10.* It is commanded, that we should not salute them. Therefore, to receive the Benefit of Christ's Sacrifice, such ought to be the Life of a Christian. He that cannot be so perfect (for who can be perfect?) Let him desire to be so: Let him sigh and bewail his Imperfections before the Lord: Let him beseech him to grant him his Grace, that by it he may become Perfect: Let him believe the Lord to be so good, that he will accept his good Desire, proceeding from so contrite and humble an Heart: And so he will supply the Faults of our Imperfections, and not impute them unto us: And so we shall enjoy the Benefit of the Sacrifice, which Christ did offer upon the Cross to God the Father. *Amen.*

We have shewed the Mass of the *Romans* to be a Profanation of the Supper of the Lord: That Christ did not institute it, nor the Apostles ever said it; and to be only an Invention of the Popes to get Money by, and to blind the more the poor People. We have likewise shewed Transubstantiation to be a Dream; since the Scripture, antient Doctors and Councils, are manifestly against the Doctrine of the Church of *Rome.* And that it is against Human Reason to say, and to believe Jesus Christ Really and Corporeally to be in the Sacrament, so that nothing remains but to treat now of the Institution of the holy Supper, with which we will dismiss this first Treatise of the Mass.

T H E Lord knowing our Carelessness, Negligence, and Forgetfulness of the Things which concern our Salvation: that we should not forget the Benefit of his Death and Passion, did institute the most holy Sacrament of his precious Body which he gave upon the Cross, and of his precious Blood which he shed in his Passion: Which Sacrament he did institute, that it should be unto us a Memorial of what he suffered for us, and of the Benefits we receive by his Death and Passion. Therefore the same Jesus Christ said, *As often as ye shall do this, do it in remembrance of me.*

One only time Christ was offered, and by this only Offering, he obtained for us a general Pardon of all our Sins. But he Wills, we should always remember this Benefit. And so to help our Memory, he did institute this Sacrament, that we, not once, but many times in our Lives, might receive it. The Institution of this Sacrament is plainly

declared by the Evangelists St. Matthew, St. Luke and St. Mark : But most particularly by St. Paul, 1 Cor. Chap. xi. Let us then hear St. Paul declare how Christ did celebrate this holy Supper, wherein he instituted the Sacrament of his Body, and of his Blood.

I received of the Lord (saith St. Paul) that which I also delivered unto you: That the Lord Jesus the same Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you. Do this in Remembrance of me. Likewise also after Supper, he took the Cup, saying, This is the New Testament in my Blood: Do this, as often as you shall drink it, in Remembrance of me. For, as often as you shall eat this Bread, and drink of this Cup, ye shall shew forth the Lord's Death until his coming. Whosoever therefore shall eat this Bread, and drink of this Cup unworthily, shall be guilty of the Body and Blood of the Lord. Let then a Man prove himself, and so eat of that Bread, and drink of that Cup: For whoso eateth and drinketh the same unworthily, eateth and drinketh his own Damnation, not considering the Lord's Body.

The Form which our most excellent Church holds, in the Celebration of the holy Supper of the Lord, may be seen and Examined in our Common-Prayer-Book in the Communion Service; therefore whosoever reads it without Passion, and with a Desire to be assured of the Way of his Salvation, shall easily understand, that the Supper which now we celebrate in our Church, is the same which Jesus Christ Instituted, and which his Apostles and the Catholick Church, for many hundred Years did Celebrate: And contrarywise shall he understand, that the Mass which the Romans Celebrate at this Day, hath no Agreement with the holy Supper of the Lord; but in all, and by all opposite unto it. And so where the one is, the other in no wise can be: For how can Light and Darkness be together? The Table of the Lord, and the Table of the Devil; God and Belial? And that every Body may easily understand this, I will set down here in a Table, the Agreement, Conformity and Unity which is between the holy Supper by us Celebrated, and the Supper Instituted by our Lord and Saviour: And the Difference, Disagreement and Contrariety which is between the holy Supper by the Lord Instituted, and the prophane Mass which Antichrist has invented, and sells for Money to miserable People called Christians. He, to whom God hath given Understanding

derstanding
the Lord.

10 1000

Jesus C
manded h
had celeb

in 1 Cor. x

in 1 Cor. x

The So

Jesus Ch

by him c

Marth. xx

in 1 Cor. x

ted in our

The M

Pope mad

Kyri eleison

another th

mento; a

Another c

unleavened

Wine, and

be worshi

made Hea

of whatsoe

Popes, and

the Mass.

Christ inf

Christ u

he supped

Supper C

Lord.

The po

twen two

derstanding to understand, let him understand the Will of the Lord, and do the same.

Jesus Christ alone ordained his holy Supper, and commanded his Church to celebrate the same, as he himself had celebrated it.

The Supper of our Church.

The Supper is Celebrated neither more nor less than as Jesus Christ did celebrate it, and after the same manner by him commanded to his Church, as the Evangelists, *Matth. xxvi. 26. Mark xiv. 22. Luke xxii. 19. St. Paul. in 1 Cor. xi. 24.* do declare. Therefore the Supper Celebrated in our Church is the Supper of the Lord.

The prophane Mass of the Pope.

The Mass hath been made by many Popes; for one Pope made the *Intribo*, another the *Confiteor*, another the *Kyrie eleison*, another, *Gloria in excelsis*; another the *Gradual*, another the *Offertory*, another the *Canon*, another the *Memento*; another, *Te igitur*; another the *Communitants*: Another ordained, that the Bread in the Mass should be unleavened; another, that Water should be put into the Wine, another Pope commanded, that the Bread should be worshipped, saying, It is no Bread but God, who made Heaven and Earth, &c. And we may say the same of whatsoever is in the Mass, all was invented by divers Popes, and at sundry times, but not by Jesus Christ. Therefore the Mass is not the Supper of the Lord, since neither Christ instituted it, nor his Apostles ever said it.

II. The holy Supper of the Lord.

Christ used common Bread, served at the Table, when he supped with his Apostles: So we do; therefore the Supper Celebrated in our Church is the Supper of the Lord.

The Mass of the Romans.

The popish Priests useth other sort of Bread baked between two Irons, which is no Bread, but Paste or Wax.

far. Therefore the Mass is not the Supper of the Lord.

III. Christ made his Supper upon a Table, to which many were invited; and we do celebrate the same, inviting the Faithful to the holy Supper, which do eat and drink together: Therefore our Supper is the Supper of the Lord. But the popish Priest must have an Altar, *Relicks Corporales*, many Lights, rich Ornaments, Bells, Assistants, &c. and eats and drinks alone without giving to the People: Therefore the Mass is not the Supper of the Lord.

IV. Christ, in celebrating his Supper, preached and taught his Apostles; so the Minister in our Church, doth preach and teach those that Communicate: But the popish Priest, in saying the Mass, mumbleth between his Teeth certain Prayers; he turneth to and fro, one time his Back, another time his Face to the People; now he goeth from one part of the Altar to another, kneels down, rises up; now sings with a loud Voice, now with a low; now he lifts up his Arms, now he opens them and casts them down, &c. Really he seems to be only a Mad man or a Jester, not knowing what Countenance to use. Let them shew when Christ or his Apostles did this, or commanded the Church to do the same. Therefore the Mass is not the Supper of the Lord.

V. Christ, in celebrating his Supper, spoke in the vulgar Tongue, that all might understand; and so whatsoever is said, when we celebrate the Supper in our Church, is spoken in the vulgar Tongue, that every body may understand. But in the Mass a strange Tongue is used, which the People understand not, and many times neither the Priest that sayeth it. This is quite contrary to St. Paul's Doctrine, 1 Cor. xiv. where he says, That no Tongue is to be used in the Church but that which the People may understand. Therefore the Mass is not the Supper, &c.

VI. Christ, in the Supper, first brake the Bread, blessed it, and gave it to his Disciples; so in our Church, the Minister first breaks the Bread, afterwards consecrates it, and gives it to the Communicants: But the popish Priest, in his Mass, observes not this Order; for first, he speaks certain Words over the Bread, and then at his pleasure breaks it (or as they say, the *Accidents of Bread*) for the Bread

Bread
first br
Therefo

VII.
itself:
ing the
and the
popish
three
Wine;
eats al
dy of
therefor

VIII.
his Dea
But the
Saints c
are bur
which
gives o
Dei, for
Priest
him to
Dead;
body el
the Sup

There
contrary
For the
ed Men
them:
the Sou
Wafer,
manded
his Apo
ly Supp
into the
Benefit

All w
true; w
test it,
And the
feditious

Bread is transubstantiated into the Body of Christ; he first brake the Bread, and afterwards spoke the Words: Therefore the Mass is not the Supper of the Lord.

VII. Christ gave the Bread by itself, and the Wine by itself: And so in our Church the Minister doth, believing the Bread to be the Sacrament of the Body of Christ, and the Wine to be the Sacrament of his Blood. But the popish Priest first Consecrates, then he breaks the Bread in three parts: The smallest part he letteth fall into the Wine; and the two others, putting them together, he eats alone, believing that he eats the real, corporal Body of Christ, But he never gives to the People the Wine, therefore the Mass is not, &c.

VIII. Christ ordained his holy Supper in Memorial of his Death and Passion; and so we do in our Church: But the popish Priest saith his Mass in Memorial of the Saints of both Sexes; and often of some Saints whose Souls are burning in Hell. He saith his Mass also to find things which are lost, and that he says for Money: So the Priest gives out that the Mass is an infallible Cure; *Unguentum Dei*, for all Pains and Diseases. And, which is more, the Priest (as he says) sacrificeth Christ Jesus, and presenteth him to God his Father for the Sins of the Quick and the Dead; which only Christ did once on the Cross, and no body else can do the same. Therefore the Mass is not the Supper, &c.

There are many other things in the Mass which are contrary to the Institution of the holy Supper of the Lord. For the Lord in celebrating his Supper, never commanded Men to make Saints their Intercessors, nor to call upon them: nor to kiss, nor worship Images, nor to pray for the Souls of the Dead in Purgatory, nor to worship the Wafer, nor to keep it in the *Sagratio*, &c. Who commanded the *Romans* to do these Things? not Christ, nor his Apostles, who in all Simplicity, did celebrate the holy Supper; the Devil only has introduced all these things into the Church, to make the Christian People forget the Benefit of Christ's Death and Passion.

All what we have said of the Mass, being (as it is) true; with great Reason and good Conscience we do detest it, as a Prophanation of the holy Supper of the Lord: And there is no Reason why we should be condemned for seditious Hereticks, and Schismatics, for abhorring and

flying the Mass, and embracing the holy Snpper which Jesus did institute, his Apostles and our Forefathers for the space of one thousand Years, did celebrate in the Church. Would to God, for his Son's sake, that all the *Romans* would know what the Pope is; what his Bull; what his Authority; and the holiness of the Mass. Sure it is, that they would know, that when the Pope curseth them, God blesteth them; that the Mass is a devillish and hellish Invention.

We know that it will be a hard thing for them to do this, because they have been born, brought up, and grown old in the contrary Opinion. But if the holy Spirit gives them Grace to read, compare and confer that which we have said; it will be an easy thing for them to be convinced in the Truth of it by the holy Scripture, which is the Word of God, by which every faithful Christian ought to be ruled.

I wish the *Romans* would imitate, in this, the People of *Berea*, who (as we find in *Acts* xvii. 11.) searched the Scriptures to know, whether what *St. Paul* preached unto them, was the Word of God or not. And if what is written by us in these Treatises, is the Word of God; no Time, no Custom, how antient soever, ought to prevail against it. And if it is not, it will fall of itself. But if for our Sins, Lies, Falshood and Error, have, for a while, oppressed, and darkened the Truth; at last the Error must give place to the Truth: And so this (*Jure Posslimini*, as say the Law) shall get again its Possession.

Tho' an old Custom is very hardly left, yet none ought to prefer such Custom to Reason and Truth; for Reason and Truth ought to constrain and convince the *Romans*. In vain do they oppose antient Custom unto us, saying, Their Fore fathers were brought up in this Doctrine; in this they did die, as if Custom was greater and stronger than Reason and Truth. Our Forefathers were all *Jews*, must we be *Jews*? This is even like the Saying of another, My Father was a *Moor*, and I will be a *Moor*, having no other Reason to give but Custom. By the same we may say, My Father was a Thief, I will be a Thief. My Father was hanged, I will be hanged, &c.

Custom without Truth is an old Error, and Error, the older it is, the more dangerous it is. Therefore, as *St. Cyprian*, in his Epistle to *Pompey*, saith, Let us leave Error, and follow the Truth; knowing (as *Esdra*s saith) Truth overcome, as it is written: Truth deth and shall ever prevail,

rail,

wait, and live and reign eternally. And saith then, the same St. Cyprian, Blessed be the God of Truth, which Christ shows unto us, saying, I am the Truth. Wherefore if we be in Christ, and have Christ in us, if we abide in the Truth, and the Truth in us: Let us keep that which is true. And a little lower, If the Truth in any thing should stagger, or seem doubtful, it is meet that we run back to the Original, and to the Evangelical and Apostolical Instruction; and thence ariseth the Reason of what we do, from whence the Order and Original was raised.

And, as he himself saith, in another Place, What Men have done formerly, we ought not to regard; but to that which Christ who is the first of all, has done. The holy Scripture is the most certain and infallible Rule, whereby all our Actions are to be ruled and governed. David in the 119th Psalm. ver. 105, saith, Thy Word is a Lanthorn to my Feet, and a light unto my Paths. Isaiah viii. and 20. We are commanded to repair to the Law and to the Testimonies; and they which do not so, is because there is no light in them, they are in Darknes and Blind. St. Peter, speaking of the Doctrine of the Prophets, saith, Whereunto, ye shall do well to give ear, as to a Candle burning in an obscure Place, &c.

The holy Scripture teaches us, that Jesus Christ once offered himself, with which Sacrifice, being of infinite Vertue, he sanctify'd us for ever: And that there is no other Sacrifice, nor was, nor shall be, but this alone, by which remission of Sins is obtained; and whosoever shall offer another Sacrifice besides this, doth great Injury to Christ, for by it, such a one think's, that Christ's Sacrifice is not sufficient, else why another Sacrifice? The Scripture likewise teaches us, that Jesus Christ ordained his holy Supper, and commanded us to Celebrate the same in remembrance of that Sacrifice which he once, only, offered to his Father. All this we have sufficiently proved; and this is the Truth, for it is the Word of God, and this we firmly believe. His divine Majesty, grant us Grace, to believe what he has revealed unto us in his holy Gospel, not only with the Heart; but also with the Mouth to confess it; and to suffer also for this Faith and Confession, whensoever he would be pleased to prove us with Persecution, affliction, &c. Concerning that which Men have invented of their own Heads, that the Pope is our Chief Bishop, the Successor of Peter, the Vicar of Christ upon Earth; and that he pardons Sins, draws out of Hell and Purgatory whatever Souls he will;

and places them in Heaven: And that the Mass (such as now they say) is a Sacrifice, as Satisfactory as was the Death and Passion of Christ. None of these things doth the Scripture teach us: But it is human Inventions and devilish Lies, with which Satan has deceived us so long a time.

The Apostle St. Paul, willing to correct the Abuses introduced in the Supper of the Lord, in the Church of Corinth, found no better Remedy, but to reduce it to its Original and first Institution: And so he saith, 1 Cor. xi. *I received of the Lord, that which I have delivered unto you, &c.* So we do now the same also as the Evangelists and St. Paul do declare unto us. And if we do so, then, the Romish have no reason to say, we are Hereticks; but rather they have Reason to say, that we are good, faithful and Catholick Christians: and for such we hold our selves, tho' with many Imperfections, which, we beseech the Lord to pardon unto us.

We confess, that God, thro' the Merits of Christ is our Father; and the holy Catholick, or Universal Apostolick and true Church is our Mother, when it is ruled by the Word of God, revealed in the Old, and New Testament: For otherwise, it cannot be a Mother but a Step-mother. And wo to that Man which shall not be the Son of this Father, and of this Mother. We confess and believe whatever this our Mother confesses and believes, and what is contained in the Old, and New Testament. So whosoever (tho' an Angel from Heaven) shall preach, and believe another Gospel, another Doctrine besides that which Jesus Christ and his Apostles have taught us, let such a one be accursed: and as St. Paul expresseth it: Let him be Anathema.

You have heard, Reader, the enormous Charges, with which we charge the Pope, touching the Superstition and Idolatry of the Mass, which the said Pope of himself, without the Word of God, hath invented and brought into the Church. You have heard also the enormous Charge, wherewith the Pope chargeth us. He says of us; that we are proud, Contentious and Arrogant, and that we pretend to know more than all the whole Church. He says, that we are disobedient to Magistrates; disturbers of the common Peace of Provinces and Kingdoms; and so he calls us Schismatics, and Hereticks: He Excommunicates us, and as a supreme Judge, he condemns us as unworthy to live in this World.

But it is not sufficient to accuse us; he must prove what he saith, to convince the Persons accused. Let us then come

come to
hear b
Part
Judge
respect
Ecclesi
to Just
the Te
and of
fure o
the Co
we acc
appear
this C
cils, M

Thi
and D
Doctr
Cases
the H
they n
God,
and fa
be cor
in the

But
cluded
Coun
said
upon
free,
except
Besid
there
Chri
of w
of w
call
Arch
ledge
Hena
of E
that
bish
Cros

come to the Proof; let a general Council be assembled, to hear both Parts: Let freedom of Speech be granted to each Part: And let the Council (having heard both Parts) Judge according to the thing alledged and proved without respect of any Person, poor, or Rich, Wise, or Ignorant, Ecclesiastical or Secular. Let the Council have only regard to Justice, Equity and Truth. Let the Party convinced by the Testimony of Holy Scripture, and of the Fathers also, and of the 4 first general Councils, be Subject to the Censure of the Council: Let the Pope appear personally in the Council, not as a Judge (because they accuse us, and we accuse them) but as a Person accused. Let us also appear since we are the Accusers, and the accused. And let this Council be called, as were the four first general Councils, *Nicene, Constantinople, Ephesian, and Calcedonian.*

This is the only Remedy to take away the Dissentions, and Differences which are in the Church touching Life and Doctrine. The Church used this Remedy in time past in like Cases. In the meantime, let us beseech our God to move the Hearts of Emperors, Christian Kings and Princes, that they may take in hand such an Enterprize for the Glory of God, and quietness of his Church; by which Means, Vice and false Doctrine, Superstition, Heresy, and Idolatry may be condemned: Virtue and wholsom Doctrine contained in the holy Scripture, confirmed.

But the *Romans* will say unto me, that all this was concluded in the last Council of *Trent*; and that another Council is not needful. To which I answer, what I have said so often in this Treatise; and also in the 2d. Volume upon the Life of *Marcellus*. II. That this Council was not free, because to none was permitted to speak with Liberty, except those that were for the Pope and this upon Oath. Besides this, the Council of *Trent* was not General, because there were not present the hundredth Part of the Bishops in Christendom; for there were present only five Cardinals, of which three were the Pope's Legates, four Arch-Bishops, of which two were only Arch-Bishops in Title (or as we call them in Spain; *de anillo*.) viz. *Olaus Magnus*, called Arch-bishop of *Upsala*; People of *Gocia*, that never acknowledged the Pope, nor the Roman Church. The other *Robert Penant*, Arch-bishop of *Armagh* in Ireland under the Crown of *England*; People that acknowledged as little the Pope of that Time as the People of *Gocia*. These two poor Arch-bishops were maintained by *Paul III.* who gave to *Olaus* 5 Crowns a Month; and as much to *Robert*.

There were found 33 Bishops, all *Spaniards*, and *Italians*, except only 3, between Priests and Fryers, were found 47 Divines, all *Spaniards* and *Italians*. So you see the Number of Bishops, with which the *Tridentine Council* began, which lasted 18 Years, in which time were holden 25 Sessions; in many of which nothing was done for want of Appearance in the Council. And so in eight Sessions, only, the *Italians* transported the Council to *Bologne*, in the Pope's Territories, where the 9th and 10th Sessions was held without any Success. The *Spaniards* kept their Ground in *Trent*, the *Italians* in *Bologne*; so nothing was done by either of them, and in this time *Paulus III.* died, and *Julius III.* Succeeded him, who (at the Emperor's Instance) Commanded that the eleventh Session should be held at *Trent* the first of *May*, 1557. In this Session nothing else was concluded but to fix the first Day of *September* following for the 12th Session, in which nothing was done, for the Prelates were not yet come.

In the 13th Session were found 40 Bishops, and 42 Divines. In the 14th nothing was done. In the 16th the Council was suspended for two Years, without the conclusion of any thing else. And so *Julius III.*, *Marcellus II.*, *Paulus IV.*, and *Pius IV.* were elected, and in the time of the last, almost the rest of the Sessions were holden. The Number of Bishops then increased, and the Council was ended and Confirmed by the Pope; for nothing is worth (they say) Decreed in the Council, if the Pope doth not confirm it. And this Council was so subject to the Pope, that he made a Decree ordaining, that whatsoever was in the Council determined, should be understood so, that it nothing should derogate or prejudice the Authority and Comodity of the Pope: And the Council was not only subject to the Pope, but to the Bishops also; so in the 18th Session was ordained; that the Bishops and the rest to whom it should appertain, might dispense with any Decree, or Decrees of this Council, if there was occasion for it. So by Virtue of this Decree, every thing remain'd polluted, as before, and nothing Reformed.

Moreover, this Council was not receiv'd by the Kings of *England* and *Denmark*, nor by the Protestant Princes, nor by the Commonwealths of *Germany*, all these Kingdoms are part of *Christendom* inhabited in *Europe*. I know, they will say to this; that all these are Hereticks. But I answer, that for the same Reason, they are to be admitted in the Council, and to be suffered to speak freely in it; and their

Reasons

Reasons being heard, and maturely Examined, the Fathers
are to oppose, and convince them by the holy Scripture,
and by the ancient Fathers and Councils, which believed
and maintained the Word of God.

Nay if they say that the above-mentioned are Heretics
what can they say of Francis I, and his Son Henry Kings
of France; who never acknowledged this Council for a ge-
neral One; As by the Protestation which from the King
was delivered to the Council in 1551, by James de
Aumont Abbot de Bolojana, the King's Ambassador. The
Letter was directed, To the Assembly of Trent. Which
being read, the Spanish Bishops said, it was an affront to
the Council, and that it ought not to be opened. But the
rest of the Council supposing that the most Christian King,
had not thus directed the Letter for Contempt, the Letter
was read, and it contained that he protested, as before he
had protested in Rome, that he could not send to Trent by
reason of the Wars, the Bishops of his Kingdom; there-
fore that he held not this Council for a general One, but
for a particular Meeting, assembled for the profit of some
particular Persons; so that he thought neither himself nor
his Subjects bound to obey the Decrees, that should be
made in it, but that concerning the same, he would use
the Remedies, which his Predecessors had accustomed to
use in like Cases, &c.

The King of France, not contented to have made this
Protestation in Rome, and in the Council, passed further,
and sent an Ambassador (called Marlot, one of his Coun-
cill) to the Assembly which the Cantons of the Swiss held,
at Bade, to persuade them not to acknowledge this of Trent,
for a Council, nor to take Notice of its Resolutions and
Decrees. To this he persuaded not only the Protestant
Cantons, but the Papists also by this and many other In-
stances of this Nature, which the impartial Reader may
see in Father Paul's History of the Council of Trent, we
may say that it was not a general Council.

Let them call a General, Lawful, and free Council,
wherein the Council, and not the Bishops may Examine
and Judge what every one says, according to the Word of
God. If there was such a Council, sure I am, God would
give us Speech and Wisdom, to maintain and defend our
Cause, which is his; because it is the undecivable Truth
which his Majesty in his holy Scripture hath Revealed.

As

As to the Lies and false Doctrine of the Supremacy of the Pope, and the Holiness of the Mass, we certainly know; that it shall perish. For the Lord saith, *Every Plant which my heavenly Father hath not planted shall be plucked up by the Roots.* And we have the Ax, which is the Word of God, put to the Root of the two Trees, the Pope and the Mass to cut them down.

I beseech the Lord our God (Christian Reader) which has given you a desire to be informed, and to know the Reasons why we do not hear the Pope's Mass, but rather detest, and abhor it from the bottom of our Hearts I pray him, I say, to lighten your Understanding that you might Comprehend what we have said in this Treatise; and to deliver you from all the Enormities, Abominations, Superstitions and Idolatries, which Rome has invented, among which the principal is the Mass. Amen.

Now before we proceed to the second Treatise of Miracles, it seems proper, to set down here the difference and contrariety which is between the antient Doctrine contained in the holy Scriptures, and taught in our Church, and the new Doctrine of Men taught and maintained in the Roman, or popish Church.

Jerem. vi. 16.

Thus saith the Lord, stand in the ways, and behold, and ask for the old Way, which is the good Way, and walk therein and ye shall find rest for your Souls.

The antient Doctrine of God doth teach, that the holy Scripture, being the Word of God, divinely Inspired, hath most sufficient Authority of itself, and contains all necessary Doctrine to Piety and our Salvation. St. Paul clearly tells us, 2 Tim. iii. 15, 16, 17.

The new Doctrine of Rome teaches that the holy Scripture (tho^o it is the Word of God) would have no Authority, without the Approbation of the Church; and that it is an imperfect Doctrine, and contains not sufficient to Piety, nor our Salvation, but that this defect must be supplied by unwritten Traditions. *Belarmin. de verbo Dei non scripto, Lib. 4.*

The ancient Doctrine of God doth teach that the Ignorance of holy Scripture is the Spring and Mother of Errors, as Jesus Christ says, *Math. xxii. 19.* in these Words: *Ye*

Err,

err, because ye know not the Scriptures and the Power of God. And therefore the Duty of every Christian, is to Read, Meditate, and Search the holy Scriptures, as God commanded his People, *Deut. vi. 7.* and *Chap. xxiii. 23.* and *Chap. xvii. 19.* *Josh. xviii.* *Esa. viii. 20.* And Christ our Lord in the New Testament, *John v. 39.* And as the faithful did in the Times of the Apostles, *Act. xvii. 11.* and *2 Tim. iii. 15.*

The new Doctrine of Rome doth teach, that Ignorance is the Mother of Devotion; and that to keep Religion safe, it is needful to forbid the Lay, or secular People to read the holy Scriptures, seeing, it is the occasion of many Heresys. *Belarmin de verbo Dei, Lib. 2. c. 15. and 16. 15.*

The antient Doctrine of God doth teach, that many Deceivers and false Prophets are gone out into the World, and that the faithful are to prove the Spirits, whether they be of God, *1 John iv. 1.* And that the holy Scriptures is the Touch-stone by which this Proof and Examination ought to be made, *John v. 39.* *Act. xvii. 11.* So that all Doctrine contrary and repugnant to holy Scripture (let it be of Councils, Fathers, Doctors, old, or new, and as the Apostle says, of himself, or of an Angel from Heaven) ought not to be received, nor taught in the Christian Church, *Gal. i. 8.* *1 Tim. i. 3.* and *Chap. vi. 3.* *1 Pet. iv. 11.* *2. Joh. 10.*

The new Doctrine of Rome doth teach, that whosoever contradicts the Pope, his Decrees, and humane Traditions, are false Teachers; and that the Pope has Authority to Judge of all Controversies, and of the true Sense of holy Scriptures, and that from his Judgment, it is not lawful to appeal. *Belarmin de verbo Dei interp. Lib. 3. Cap. iii. &c.*

The antient Doctrine of God teaches, that we ought to serve God alone; which is the Creator and Governor of all the World; as Christ says, *Mat. iv. 10.* *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

The new Doctrine of Rome teaches, that we ought not to serve God alone, but also the Saints; that we ought to have them for Patrons and Advocates of Kingdoms, Peoples, Cities, Societies, and Diseases. *Belarmin de Sanct. beat. Lib. 1. Cap. 12. Cens. Col. Fol. 230.*

The antient Doctrine of God doth teach, that the lawful Worship of God is to be founded upon the holy Scripture; and that God will be served according to his Will and Word, in Spirit and Truth, *John iv. 24.* And not after the Opinion, nor the Traditions, nor Customs of Men, as God by his Prophet, *Ezek. xx. 18.* doth very expressly

expresly teach us saying, *Walk not in the Ordinances of your Fathers, nor observe their Laws, nor defile your selves with their Idols: I am the Lord your God, walk in mine Ordinances, and keep my Statutes, and do them.* The same, Jesus Christ teaches, *Mat. 15. 9.* saying, *In vain do ye Honour me teaching for Doctrine the Commandments of Men.*

The new Doctrine of Rome teaches, that in the Worship of God, the Traditions, Ceremonies, and Constitutions of the *Roman Church*, ought to be observed: And, that the Canonical Law makes the Constitutions of the Popes equal in Value with the Gospel; and that it is necessary to keep them: For (as Pope *Leo IV.* says) the Gospel cannot well be observed, if a Man obey not; at the same time, all the Decrees and Constitutions of the Fathers, *Dist. 15. Cap. Sicut.* And *Dist. 19. Cap. In Canonicis,* and *Dist. 20. Cap. de Libellis,*

The antient Doctrine of God teaches, that the Worship of Images is an abominable thing, *Deut. xxv. 15. Levit. xxvi. 1. Exod. xx. 4.* and *Deut. v. 8, 9.* Also that the holy Spirit calls Images, Teachers of Lies and Vanity, *Jerem. x. 8. Habac. ii. 18.* And therefore not to be allowed in the Temples of Christians, in which Christ hath been painted out before the Eyes of the Faithful, by the preaching of the Gospel, *Gal. iv. 1.*

The new Doctrine of Rome teaches, That the Worship of Images, is well pleasing to God, and very Necessary and Profitable to the Church; and that Images are the Books of the Laity. And he that teaches the contrary, is accurfed and Anathema. *Counc. Trid. Sess. 9.*

The antient Doctrine of God teaches, That Christians ought to imitate the Faith, Godliness, and good Doctrine of Saints, as they imitated Christ, *1 Cor. xi. 1. Heb. vi. 12.* and Chap. *xiii. 7.* But that in no wise they ought to invoke them, nor put their Confidence in them.

1. Because Invocation is an Honour due to God alone, as he declares by his Prophet *Isaiah xlviii. 11. Mine Honour will I not give to another.*

2. Because the Saints, being in this World, will not receive this Honour, neither the Angels, as *Acts x. 26.* and *xiv. 14. Revel. xix. 10.* and *xxii. 9.*

3. Because they are Ignorant, and do not know us, as *Isaiah lxiii. 16.* doth very clearly teach, saying, *Abraham hath forgotten us, and Israel doth not know us. Thou, Lord, art our Father and Redeemer.*

So that as the *Israelites*, in the Old Testament, were

Idola-

Idolaters, and Transgressors of the Law of God, when they sacrificed to another God; so are now all those that invoke Saints, or Angels, by which they act contrary to the Doctrine of Christ, as it is in *Matth. vi. 9.* and *xi. 28.* *John xvi. 24.* And, contrary to the Example of all the Saints, *Psal. xxii. 6.* *Nehem. ix. 27.* *Gen. xxxii. 9.* *Exod. ii. 25.* and *xvii. 12.* *Joshua x. 13.* and *Acts iv. and xxiv.* and *Chap. xvi. 15, &c.*

The new Doctrine of Rome teaches, That Christians ought to invoke the Saints, and to be assisted by their Intercession to God, because they are his Familiars. Also, that it is a wicked and false Opinion, to believe, that the Saints pray not for Men; and that the Invocation of Saints is Idolatry, contrary to the Word of God; and that whoever so teaches, and believes, is accursed and Anathema, *Counc. of Trent, Sess. 9.*

The ancient Doctrine of God teaches, That Jesus Christ our Lord, being true God, and true Man, is the only and perfect Saviour of the World, who says by his Prophet *Isaiah, Chap. lxiii. 3.* *I have trodden the Wine-press alone, and of all the People there was none with me.* And the Angel by *Matth. i. 21.* *Thou shalt call his Name Jesus, for he shall save his People from their Sins.* And *St. John* in the 1st Epist. *i. 7.* *That the Blood of Jesus Christ the Son of God, doth cleanse us from all Sin.*

The new Doctrine of Rome teaches, That Jesus Christ is not a perfect Saviour; for Christ (they say) died only for original Sin; and that by his Death, he satisfy'd for it, but that God, being Just, Wills that Man should satisfy his divine Justice for the Punishment. Also that the Purgation of Sins, is made by good Works, Satisfactions, Masses, Indulgencies, and Purgatory, *Lib. 4. Sent. Dist. 17, and 18.*

The ancient Doctrine of God teaches, That Jesus Christ is the only Mediator between God and Man, and our Advocate and Intercessor with the Father; and that no other can be found, nor ought to be look'd for. *First*, Because there is no Salvation in any other, but in him only, *Acts iv. 12.* *Secondly*, Because none other but Christ, can be sufficient for this Office; for he hath all Power in Heaven and in Earth, and remains for ever with his own to the End of the World, *Matth. xxviii. 18, 20.* *Thirdly*, Because Christ has loved us, and loves us more than any other, since he gave himself for us, and has made the Purgation of our Sins with his Blood in his own Person, *Heb. 13.* And so graciously invited unto him, all that travail
and

and are heavy laden, *Matth. xi. 28.* So that Men have no Reason to doubt of their Sufficiency, Power and Good-will; but that in all their Afflictions, they ought to fly unto him alone, as *St. John* says, *xiv. 6. I am the Way, the Truth, and the Life, and no Man comes to the Father but by me.*

The new Doctrine of *Rome* teaches, That *Jesus Christ* is not the only Mediator, but also the Saints which reign with him in Heaven: And that the blessed *Virgin Mary*, the Mother of God is the Mediatrix, who intercedes for all sort of Sinners, *Lib. 4. Sententiarum, Dist. 45. In Missale Paris, in pro Missa de Annuntiatione.*

The antient Doctrine of God teaches, That our Redeemer, by the perfect Sacrifice of himself, once offered upon the Cross for the putting away of Sin, hath reconciled all the Faithful with God the Father, and has found eternal Redemption; so that there remains now no more Sacrifice for Sin, *St. Paul* to the *Hebrews*, *ix, 12, 16.* and *Chap. x. 12, 18.*

The new Doctrine of *Rome* teaches, That the Mass is a Sacrifice for the Remission of Sins of the Quick and the Dead. *Counc. Trid. Sess. 6. Can. 2.*

The antient Doctrine of God teaches, That we are justified by Faith in *Jesus Christ* without the Works of the Law, *Rom. iii. 24, 28.* and *Gal. ii. 16.* As the holy Ghost witnesseth of *Abraham* the Father of all Believers, *Abraham* believed God (saith he, and it was imputed to him for righteousness, *Genes. xv. 6. Rom. iv. 3.* And the Apostle expressly addeth, that this was not written only for him, but also for us, to whom Faith shall also be imputed for Righteousness, *Rom. iv. 23, 24.*

The new Doctrine of *Rome* teaches, That not Faith only but Work's also do justifie. *Council. Trid. Session. 6. Can. 11.*

The antient Doctrine of God teaches, That Faith is not doubtful, but assured of Salvation, which it hath by the Blood of Christ, and that it is not barren, but full of Works of Charity, which are the Fruits of Righteousness and of true Faith, *St. Paul* to the *Heb. xi. 1.* To the *Gal. v. 6.* To the *Phil. 1. 11.*

The new Doctrine of *Rome* teaches, That the particular Justification of Men, and much more their Salvation, is very uncertain: so that Men must always doubt of their Salvation: And that to doubt not of the Grace and Favour of God is presumption, *Counc. Trid. Session. 6. Can. 13. Cent. Coln. fol. 96.*

The

The antient Doctrine of God teaches, That our good Works, because they are imperfect, can deserve nothing at God's Hands; as saith the Prophet *Esaiah*, *lxiv. 6.* All our Righteousness are as filthy Rags. And Christ, *Luk. xvii. 10.* When you have done all that is commanded you, say, Ye are unprofitable Servants,

The new Doctrine of *Rome* teaches, That our good Works deserve Grace of God, and Everlasting Life; also that Men may do Works (as they say) of supererogation, that is to say, over and above those which the Law of God Commandeth, whereunto the Doer thereof are not bound, and they are available to help others. *Bellarmin de Purgatorio, Lib. 1. c. 8. Cent. Col. f. 175.*

The antient Doctrine of God teaches, That Jesus Christ is the Head and Spouse of the Church, which he governs and teaches by his Word, and Spirit; and that the Duty of the Church is to hear, and obey her Spouse and faithful Pastor, according to what *St. Matt.* says, *xvii. 5: Hear him,* and *St. John. x. 27. My Sheep hear my Voice, and I know them, and they follow me.*

The new Doctrine of *Rome* teaches, That the Pope is the Head and Spouse of the Church, and Vicar of Christ upon Earth; who hath the Keys of Paradise and of Hell, and can both save and condemn: And therefore all Men ought to obey his Decrees, and be subject unto him; and that whosoever obey them not, and oppose his Constitutions, is an Heretick and accursed. *In Extravag. Tom. 22. in Glos. 2. lib. 1. Decret. Tit. 7 c. 5.*

The antient Doctrine of God teaches, That the Ministers of the Church ought to feed the Christian People, with the true Spiritual Food, which is the Word of God, and sound Doctrine of the Gospel; as the Ministers of Christ and faithful Stewards of the Mysteries of God, according to what Christ saith, *Math. xxviii. 20. John. xi. 16, 17.* And following the steps of the Apostle which taught the Church, that which was agreeable to the holy Scripture, *Acts xxvi. 22. 1. Cor. xv. 3, 4.*

The new Doctrine of *Rome* teaches, That the Ecclesiastical Persons ought to Sacrifice, or say Mass, and sing, and pray in the *Latin* Tongue, and to keep the Ceremonies and Traditions of the *Roman* Church. And to teach the People to observe all that which the Popes and Councils determine and command, tho' it agreeth not with the holy Scripture. *Counc. Trident. sessione ultima, &c.*

The antient Doctrine of God teaches, that the use of strange Tongues, (tho' to the Praise of God) is unprofitable in the Church to the Ignorant Hearers; therefore that they which teach, pray, or sing in the Church, ought to use the vulgar Tongue, understood by the People for Edification, Exhortation and Comfort of all, 1 Cor. xiv. 3, 6, 17, 8. &c.

The new Doctrine of Rome teaches, That the Worship of God ought to be used in the *Latin* Tongue. And that it would not be only unprofitable, but also hurtful to the common People, if the holy Scripture should be read, or sung in the vulgar Tongue, *Bellarmin. de Verbo Dei lib. 2. c. 15.*

The antient Doctrine of God teaches, That the Sacraments are instituted by Christ to imprint and confirm in our Hearts the truth of the Promises of God, and that they might be healthful to us; it is required, of necessity, that we be faithful in the use of them: For as the Word of God not believed, condemn the Hearers so the Sacraments have the same effect when they are not received in Faith, *Matth. xxviii. 19. 20. Rom. 4. 11. 1 Cor. 11. 27. 29. Heb. 4. 2. and Chap. 11. 6.*

The new Doctrine of Rome teaches, That the Sacraments of the new Testament give Grace, *ex Opere Operato*. That is by the Vertue of the Work wrought, without any good Motion of the Person who receives them, *L. 4. Se Dist. 1.*

The antient Doctrine of God teaches, That Jesus Christ in the Institution of the holy Supper, brake the Bread, and gave it to his Disciples; and afterward, he gave the Wine, saying, *Drink ye all of it, 1. Cor. xi. 23.*

The new Doctrine of Rome teaches, That the Sacrament of the Altar ought to be given and dispensed in Bread and Wine to the Priests only, and to the Laity only the Bread. *Conc. Trid. Sessio. V.*

The antient Doctrine of God teaches, That Matrimony is honourable among all men. *Heb. xiii. 4.* And that it is better to Marry than to burn. And that to forbid Marriage is a Doctrine of Devils, *1. Tim. iv. 3.*

The new Doctrine of Rome teaches, That Matrimony is a carnal Estate, and therefore forbidden to the Clergy with such severity; that it would be more tolerable for any Ecclesiastical Person to live in Fornication, than to Marry Lawfully, according to the Law of God, for (as *Bellarmin.* says) It is a greater Wickedness for an Ecclesiastical Person to Marry, than

than to commit Fornication. And giving the reason, says for he that is Married, is made unable to keep his Vow, which he that commits Fornication, can keep it, *Bellarmin. de Monachis, Lib. 2. Cap. 24.*

The ancient Doctrine of God teaches, That what enters into the Mouth, defileth not the Man, *Matth. xv. 11.* And that all Meats are clean Creatures, and that the Faithful may indifferently use them with pure Conscience and Thanksgiving, *1 Tim. iv. 4. Tit. i. 15.*

The new Doctrine of Rome teaches, That it is not lawful for a Christian, under Pain of mortal Sin, to eat of all sorts of Meats on all Days and Times. As in *Lent*, the four Rogations, *Fridays*, *Saturdays*, and the *Vigils* of some Saints, *Dist. iv. Cap. Statuimus.*

The ancient Doctrine of God teaches, That the Duty of a godly Man is, to speak Truth, and keep his Faith and Promise, and not to violate his Oath, tho' it were to his own Hindrance, *Psal. xv. 2, 4. Zach. i. 16. Ephes. iv. 25.*

The new Doctrine of Rome teaches, That Faith ought not to be kept with Hereticks; and that it is lawful to violate Promise and Oath in favour of the Roman Church; as it is concluded in the Council of *Constance*, and confirmed with the Death of *John Hus*, contrary to the publick Faith.

The ancient Doctrine of God teaches us, That every Soul ought to be subject to the high Powers, *Rom. xiii. 1 Pet. ii. 13.*

The new Doctrine of Rome teaches, That Ecclesiastical Persons are not subject to the secular Power, but to the Pope; who compares himself to the Sun, and the Emperor to the Moon, and therefore Emperors and Kings do kiss his Feet, to shew their Subjection to him, *Lib. decres. Gregor. Tit. 33.*

The ancient Doctrine of God teaches, That Antichrist, as God sitteth in the Temple of God, attributing to himself, that which is proper to God, *2 Thes. xxiv.* And that the Place of his sitting is the great City with seven Mountains, and Reigns over the Kings of the Earth, *Apoc. xvii. 9. 18.*

The new Doctrine of Rome, teaches, That Antichrist is to come of the Race of the Jews of the Tribe of *Dan*; and that the Place of his Kingdom or Seat, shall be in *Jerusalem.* *Bellarmin. De Rom. Pontif. lib. 3. Cap. 12, and 13.*

The

The antient Doctrine of God teaches, That for those that depart out of this World; there are but two ways. Heaven for the faithful which passeth from Death to Life, *Joh. v. 24.* And Hell for the Wicked and Unbelievers, *Joh. iii. 36.* He that believeth (saith he) in the Son, hath everlasting Life; but he that believeth not in the Son, shall not see Life; but the wrath of God abideth on him. And in *Lazarus* (we see) who was carried by the Angels into *Abraham's Bosom*; and in the rich Man, that was tormented in Hell, *Luke xvi. 22. 23.*

The new Doctrine of *Rome* teaches, that there are many Places for the Souls after Death, *viz.* Heaven, Hell, the *Limbo* of the Fathers and of Infants dying without Baptism; Purgatory, and another Place more honourable, joyning to Purgatory. *Bellarmin. De Purgatorio, Lib. 2. Cap. 6. 7.*

By these, you may easily see, understand, and judge, what Doctrine you ought to believe, embrace and practice, if you wish for everlasting Salvation, *viz.* The antient Doctrine of God, which cannot Err nor Lye; and which is the true Mark of the Christian, Catholick and Apostolick Church: As contrarywise, the new Doctrine invented by Men, is the true Mark of the Antichristian Church, which the Godly ought to fly, detest and abhor, as a damnable one, tho' she Glories and Triumphs with high swelling Titles and outward Appearance: But the Almighty God regardeth not the outward shew, but beholds the Truth in the inward Parts which he Loves, *Jerem. v. 3. Psal. li. 8. 1 Sam. xvi. 7. Esaias xi. 3.*

Let then Kings and Princes be advised, what Doctrine, they suffer to be publish'd and practised in their Dominions. And let Doctors and Teachers of the People also, beware what Doctrine they teach to the Flock; and let these examine, whether they are of the Number of Deceivers, and evil Labourers in the Lord's Vineyard. For there is some which, boasting of Antiquity, Holiness, Multitude and Power, oppose the antient Doctrine of God; and shew themselves, not the Followers of Christ and his Apostles: But of the Priests, Prelates, and Antients of *Jerusalem*, which always gloried of the Fathers, of the Law, the succession of *Aaron*, of the Temple, and of its Ornaments and Privileges. And notwithstanding did resist, and persecute Christ and his Apostles, Accusing and Condemning the Doctrine of the Gospel, for new and strange: As the Evangelists

tells

tell us, and St. Paul confirms it in the first Epistle to the
Thess. ii. 18. &c.

*Who unto them that speak Evil of Good, and Good of Evil :
Which put Darkness for Light and Light for Darkness. Esaias
v. 20.*

*Take heed that no Man deceive you, for many shall come in
my Name, saying, I am Christ, and shall deceive many,
Matt. xxiv. 4. 5.*

And that we may not be of the Number of the Deceived.
God of his Infinite Mercy grant for Jesus Christ's sake. A-
men.

PART



P A R T II.

Of the *Miracles* wrought by the consecrated *Wafer*, by many of the *Romish Saints*; nay, and by many living Persons.

C H A P. I.

Of the Miracles wrought by the Holy Wafer.



THRO' the Grace of God we have finish'd the Treatise of the Mass and Transubstantiation, which, being handled before by more solid and learned Divines, than the Author thereof, I am afraid it has not answer'd the Reader's Expectation. In this present Treatise, and especially in this present Chapter, I have endeavour'd to write nothing but what I have found printed by publick Authority. In the second, and third Chapters I write what I know myself, which (if the Reader should think an Innovation) he may let it pass for such, and read it *pour passer le tems*. However, I must say this; that, notwithstanding all the opposition on my first Volume has met with, among some few Men, I did write there, and I do write here only the Truth; and if some Men, that never went abroad, into foreign Countries

tries,
and t
write
T
of the
of the
(say t
stanti
his A
Churc
To
satisf
ask i
ing A
I
of Ro
did
are d
all of
felves
of th
the M
done
Acts.
TH
lified
been
Evan
them
Evide
the M
no M
do, a
the M
serve
divin
Reaso
becau
us, fin
If
amon
58.
ours.
mult
Yet a

tries, will not believe it, let them go to travell for a while, and they will learn more and wicked things than those I write here.

The Gentlemen of the Church of *Rome*, serve themselves of the Miracles of Christ and his Apostles, just as they do of the Doctrine of the Trinity. If you believe the Trinity, (say they) Why do you not believe the Miracles of Transubstantiation? And if you believe the Miracles of Christ and his Apostles, Why do you not believe the Miracles of our Church?

To the first of these Questions, enough has been said to satisfy those that ask it in Earnest, and to silence those that ask it in jest. To the second Question I return the following Answers.

1. We have not so much reason to believe, that the Church of *Rome* work's Miracles, as our Saviour and his Apostles did. For the Miracles said to be wrought in that Church, are done only in those Countries and Places, where they are all of one side: We have no Reports of them but from themselves, and this without the least appeal to the Knowledge of their Adversaries, that the Relations are true. But the Miracles of our Lord and his Disciples were generally done in the Face of Enemies, and could not be gain-said, *Acts. ii. 22. and iii. 9, 10.*

The Circumstances wherewith they were first of all published, were so particular and notorious, that nothing had been more easy, than to confute that Relation, which the Evangelists and the Acts of the Apostles have given us of them, if it had not been exactly true. We cannot have greater Evidence of Miracles done so long since, than that we have of the Miracles of Christ and his Apostles. But they that do no Miracles at all, may give us as good Evidence, that they do, as we have from the Church of *Rome*. And therefore the Noise of Miracles, which we hear from thence, cannot serve to the Conviction of Unbelievers, which is the end of divine Miracles. *St. Paul, 1 Cor. xvi. 22.* For all the Reason we have to believe that they work Miracles, is, because they say so themselves: Which is no Reason at all to us, since the Question is, whether what they say be true or no.

If they pretend that as Christ did not many mighty Works amongst his Countrymen, because of their Unbelief, *Mat. iii. 58.* So Miracles cannot be wrought before us, because of ours. I answer, That tho' our Saviour did not think fit to multiply Miracles upon so obstinate a People, *Mark vi. 6.* Yet at that very Time they had some mighty Works done there

there *John* ii. 11. And nothing could be more easy for them than to know the Truth of those that were done elsewhere; which makes their Cause vastly different from ours, since neither the *English* People, nor their Fathers ever saw any Miracles of the Romish Church; nor have they (I speak of the true Protestants) any Means to satisfy themselves that they were seen by others.

2. There is a great Difference between the Miracles themselves, which Christ and his Apostles wrought; and those Wonders which are said to be done in the *Roman* Church. In the former Miracles there was the Finger of God, *Luke* xi. 20. And something that exceeded all created Power. *John* ix. 32. *Acts* iv. 16. But those of the *Roman* Communion, which have the greatest Credibility, are some wonderful Things about Images and Relicks, in which there is very great Reason to suspect Combination and slight of hand. Again, the Miracles of Christ, and his Apostles, were works of Goodness and Mercy almost throughout, which is another divine Character upon them. But most of the Roman Miracles are meer Amusements, for which I appeal to the following Collection: And therefore they are fit to go amongst those Wonders that *St. Augustin* calls the *Illusions of deceitful Spirits*, but not to be compar'd with the Miracles of Christ and his Apostles. But,

3. If we had never so much Reason to believe, that they of the *Roman* Church have done some wonderful Things which were very hard to distinguish from divine Miracles by the Nature of the Work itself; yet we have very good reason to reject them, but none at all to reject the Miracles of Christ and his Apostles. For,

1. He was not to be known by Miracles only, but likewise by fulfilling the Law, in answering all that the Scriptures had foretold concerning him. So that the Miracles of our Lord Jesus did not only give Testimony of him, as they were wonderful Works in themselves, but in as much also as they were an Accomplishment of one sort of Predictions concerning him: And even thus, they would not have been a sufficient Testimony, if he had not answer'd all other Prophecies. And therefore the whole stress of the divine Demonstration of the Gospel was not laid upon Miracles, but upon the Concurrence of many Arguments, and especially upon the fulfilling of Prophecies, and the Testimony of the old Scriptures; as any one may see, who will consult *Luke* xxiv. 24, 25, 26, 27. *Mat* ii. from verse

12, to ver. 32. 2 Pet. i. 17, 18, 19. And many other Places which an attentive Reader will of himself observe to the same Purpose.

The believing *Jews* therefore had great Reason to account the Miracles of Jesus's divine Testimonies; since they were told before-hand, that Christ should work Miracles and since all the Prophets witnessed of him, besides, all Things being fulfilled by him, which they had foretold concerning the *great Prophet*. But now we have as much Reason to reject the Miracles of the Church of *Rome*, as they had to be satisfied with the Miracles of Christ and his Apostles.

For it is indeed foretold, that some should *Rise* and *show great Signs and Wonders*. But who are they that should do so? Our Saviour plainly tells us, that they are *false Prophets*. It is foretold that some body should *come with Power and Signs, and lying Wonders, and with all the Deceitfulness of Unrighteousness*, and this was to give Countenance to a *falling a Way*, or to an Apostacy from the Truth.

But it was not foretold, that before the Day of Judgment there should be a Reformation of that State of Religion which Christ and his Apostles left. Christ was indeed to come and make an Alteration in the Law of *Moses*. But neither was Pope, nor Councils, nor Churches to come, and make any such Alteration in the Law of Christ, as we were bound to submit to. But on the other Hand, the Rule of Faith was fixed to last for ever; and if an *Angel from Heaven* should preach any other Doctrine, than that which was preached at first, he should be *accursed*.

Now let us lay these two Things together; that *false Prophets* should come with great Signs and Wonders, and that no new Doctrine was to be preach'd to the End of the World, and it will follow: *First*, That we are now to examine Miracles by Doctrines, and not Doctrines by Miracles. *Secondly*, That it is very necessary for us to examine their Doctrines with a little more Care, who pretend to work Miracles, than if they pretended to no such Thing. And, *Thirdly*, That if we find their Doctrines so far from being according to the Scripture, that many of them are contrary to it, then is the Time for us to remember that necessary Caution of our Blessed Lord: *Behold, I have told you before. Mat. xxiv. 25.* And therefore when Miracles are said to be wrought for the Proof of a Thing so contrary, not only to Scripture (*Acts iii. 21.*) But to common Sense and Reason, as the Conversation of the *Substance* of

Bread into the Substance of Christ's Body; and therefore if a Man shall say unto us, Lo, here is Christ, or there is Christ, we are to remember What Christ himself has said: Believe it not. And if they should still go on to talk of their Signs and Wonders, we must still remember what our Lord said: Behold I have told you before.

But that their Way of appealing to Miracles, lies cross to the true Use and End of divine Miracles, will appear yet farther by considering, that divine Miracles have always been used as the first Means of Conviction: But the Church of Rome reserves her Miracles to the last, and indeed brings them forth when People are already taught to believe her in all Things. That which is peculiar in the Testimony of Miracles is this, that they surprize all sorts of People, and ingage those that are honest and prudent, to consider at least, what Doctrine that is, which they are said to confirm, and what other Reasons there may be to receive it.

I believe we all know by Experience, that the Miracles of Christ and his Apostles were the first Argument of the new Testament that laid hold upon us, when we were hardly able to judge for our selves, and made way for the rest. And it was this Effect that their Miracles had when they were done; the People were amazed and awakened by them, by further Consideration of the Matter: I mean all those that were not quite over-set with Prejudice against our Saviour's Person and Doctrine. And there is little Question to be made, but that those who were by this Means put upon further Inquiry, did at last grow to full Satisfaction upon searching the Scriptures. Now for these Reasons our Saviour and his Apostles made way into the Minds of Men first of all by the Force of Miracles. And it is very remarkable, that in the Answer he gave to the two Disciples sent by John the Baptist, he doth appeal to his own Miracles, but yet in those Words, and in that Manner, as to lead them to inquire farther by the Scriptures.

But, as I said, quite contrary to this Method, the Church of Rome, tho' she pretends to the Power of Miracles, doth not think fit to try us with Miracles first, which is both the natural way, and the way of Scripture: But she seems to reserve the Argument of Miracles for People against that Time, when they are not allow'd the Liberty of inquiring any more; in so much, that we are fain to translate their foreign Collections of Miracles into *English*, that the good Protestants may consider them, and be awakened (if these Miracles will do it) into a farther Inquiry. And whether

this

this
or n
cles,
then
I
exam
tion,
as th
New
Fa
the f
face
Th
for th
Faithf
that i
also o
as the
Mank
shoul
ducte
the Bel
cannot
divine
to-conf
all tha
ced the
the Bea
without
Truth.
lection

Grounded
Birds,
the H

I. P
vent this

this proves to be for the Purpose of the Church of Rome or not, I am sure it is very much for the Purpose of Miracles, and of the true Use for which God has designed them.

I must conclude these Reasons, desiring the Reader to examine the *English festival Book* used before the Reformation, and then he will be convinced that such like Miracles as those I do mention in the following Collection, are no News in the Roman Communion.

Father Toussain Bridoul a Jesuit, who is the Author of the following Account of Miracles, writ the following Preface to the Roman Reader.

The Holy Sacrament of the Alter, instituted in the Church, for the nourishing, inlightning, fortifying: and comforting the Faithful, is one of the most sublime and salutary Misteries, that is to be found in the Catholick Religion. It stood in need also of a God, for the instituting of it, and to propose it to us as the strongest Argument of the Love that he bore towards Mankind: Which makes Men astonished why the Hereticks should conspire with all their Might for the extirpating of it, conducted (no doubt) by the Devil, who pretend only to take away the Belief and the Use of it, so as to destroy Souls more easy, who cannot subsist long in Grace, without the Participation of this divine and celestial Food. Wherefore without troubling myself to confute these bare-brain'd People, who turn a deaf Ear to all that the Holy Fathers have said about it, and have renounced their Reason, I have resolved to send them to the School of the Beasts, who have shewed a particular Inclination (not without a superior Conduct) for the Honour and Defence of this Truth. As the Reader may be convinced by the following Collection taken out of faithful Authors, &c.

A COLLECTION of MIRACLES
of the Consecrated WAFER,

Grounded upon the Respects and Acknowledgments which Beasts, Birds, and Insects, on several Occasions, have rendered to the Holy WAFER.

I. **P**ETRUS Cluniac. lib. 1. c. 1. Reports, That a certain Peasant of *Auvergne*, a Province in France, perceiving that his Bees were likely to die, to prevent this Misfortune, was advised, after he had received

the Communion, to keep the Host, and to blow it into one of his Hives; and on a Sudden all the Bees came forth out of the Hives, and ranking themselves in good order, lifted the Host up from the Ground, and carrying it in upon their Wings, placed it among their Combes. After this the Man went out about his Business, and at his return found that this Advice had succeeded contrary to his Expectation, for all his Bees were dead. Nay, when he lifted up the Hive, he saw that the Host was turned into a fair Child among the Honey-Combes; and being much astonish'd at this Change, and seeing that this Infant seemed to be dead, he took it in his Hands, intending to bury it privately in the Church; but when he came to do it, he found nothing in his Hands, for the Infant was vanish'd away. This Thing happened in the County of *Clermont*, which, for this Irreverence, was a while after chastised by divers Calamities, which so dispeopled those Parts, that they became like a Wilderness. From which it appears that Bees honour the Holy Host divers Ways, by lifting it from the Earth, and carrying it into their Hives as it were in Procession.

II. *Cantiprat. lib. 2. cap. 40. sect. 1.* writeth, That a certain poor Man going to visit his Bees, perceived them to make a sweet Harmony; he stood ravish'd a while with it, not knowing what it meant. The Night following, as he went out about some Business, and casting his Eyes towards his Bees, he perceived them to rejoyce, and sport themselves, making an admirable Melody. *First*, He informed his Curate of it, and afterwards broke up his Hive, where he found a Box made of Wax, but of such a Whiteness, that it look'd like Ivory, and within it the Holy Sacrament adored by the Bees, who ranged themselves into two Quires, and sang the Praises of their Creator. The Bishop ordered a Procession to carry back the Holy Host of the Church; and in that Place was erected a sumptuous Chappel, which became a Place of Refuge for the Sick and Afflicted. When no Body knew from whence, and by whom that Host had been brought there, two Thieves of their own accord discovered themselves, and confessed, that having stoln a Box, they had thrown the Host against the Hives. By which Miracle we see that the Bees adore the Holy Host, and sing the divine Praises, dividing themselves into two Quires.

III. *Casa-*

III. *Casarius, lib. 9. c. 8.* Reports, That a certain Woman as covetous as the former Peasant, having received the Communion unworthily, carried the Host to her Hives, for to enrich the Stock of Bees: And afterwards coming again to see the Success, she perceived that the Bees acknowledging their God in the Sacrament, had with admirable Artifice erected to him a Chappel of Wax with its Doors, Windows, Bells, and Vestry, and within it a Chalice where they laid the Holy Body of Jesus Christ. She could no longer conceal this Wonder: The Priest being advertised of it, came thither in Procession, and he himself heard harmonious Musick which the Bees made, flying round about the Sacrament; and having taken it out, he brought it back to the Church full of Comfort, certifying, that he had seen and heard our Lord acknowledged and praised by those little Animals.

IV. *Vincentius in spec. Moral. lib. 2. dist. 21. p. 3.* gives the following Account, A Peasant, sway'd by a covetous Mind, having communicated on *Easter-Day*, received the Host in his Mouth, and afterwards laid it among his Bees, believing that all the Bees of the Neighbourhood would come thither to work their Wax and Honey. This covetous, impious Wretch, was not wholly disappointed of his Hopes: For all his Neighbours Bees came indeed to his Hives, but not to make Honey, but to render there the Honours due to their Creator. The Issue of their Arrival was, that they melodiously sang to him Songs of Praises, as well as they were able. After that they built a little Church with their Wax from the Foundation to the Roof, divided into three Rooms, sustained by Pillors with their Bases and Chapiters. They had there also an Alter, upon which they had laid the precious Body of Jesus Christ, and flew round about it, continuing their Musick. The Peasant that took Notice of all this, tho' he could not comprehend the meaning of this Harmony, yet was very glad to see all his Neighbours Bees met together there. When the Time came to examine what Profit he had made, then it appeared how he was deceived: For when he would have taken a View of the Quantity of Honey and Wax, which all the Swarms had made, he found all his Hives empty of both: And coming nigh that Hive where he had put the Holy Sacrament, the Bees came out furiously by Troops, and surrounding him on all sides, revenged the Irreverence

done to their Creator, and stung him so severely, that they left him in a sad Condition.

This Punishment made the miserable Wretch come to himself; who acknowledging his Error, went to find out his Parish Priest, to confess this Fault to him. The Priest consulted the Bishop about it, who advised him to go in Procession with all his Parishoners. At his Arrival, the Bees testified the Joy they had by their Hummings; and coming forth, and raising into the Air, they made an extraordinary Melody. When they lifted up the Hive, they found that artful Fabrick, where they saw upon the Alter the Holy Body of our Lord Jesus, which they carried back with Reverence, and great Ceremonies to the Church, singing the Praises of the Lord, who would be honoured more by Men, since he is honoured by these little Animals.

V. *St. Bonav. in vita S. Francisci*, says, That *St. Francis* had at *Rome*, a Lamb that used to be present at Mass and divine Service; and when the Saint went from thence, he recommended it to a noble Lady, whom the Lamb awaked in the Morning by its bleating, when she forgot to go to Mass, it signified to her by Signs, that she should go to Church.

VI. *Surius ad 6. Martii*, Reports, That the Humility and Sweetness of *St. Coleta* was such, that the Birds of Heaven were emulous to sing in her Presence, and use to come to feed at her Table: For this Quality she accepted a Lamb, which one made a Present of to her, as a meek simple Animal; and also, because, in the old Law, it was offered in Sacrifice, representing *Jesus Christ* the Lamb without Spot. She took so much Pleasure in this little Animal, that she made it go with her to Church (as that of *St. Francis* used to do) where without making any Noise, it behaved it self with great Modesty and Reverence; and when the Priest, that said the Mass, came to the Consecration, the little Lamb bended its Knees without stirring, till the Elevation was over.

VII. *Henriques in Fascic. S. S. Cisterc. lib. 2. dist. 26.* says, That a religious Person of the *Cistercian* Order, celebrating the Mass in the Presence of his Abbot *Walenus*, a Spider fell into the consecrated Chalice. Upon this, doubting, whether he should drink the consecrated Wine or not, his Abbot commanded him to proceed, and he in Obedience

took

took
and
his
pear
the S
was

V
Rela
swall
They
for h
fat d
Reas
woul
and
This
his D
all.

IX
Tha
Grou
Norb
swall
parin
Inclin
of D
For
racul
comm
Bern

X
lates
Conv
Host,
Jesuf
obfir
subm
Sakra
as fa
serve
Alter
God,

took and finish'd all with great Courage, and with Fervour and Devotion. At his return, being among his Brethren, his Finger itched, he rubb'd it, and then a Swelling appeared; and after that, before them all, this Spider opened the Skin, and came out alive, and by the Abbots Command was burnt.

VIII. *Surius 26. November. Corbin. lib. 7. c. 2. foli 497.* Relates the following Case. St. *Conrado* Bishop of *Constance* swallowed a Spider, that fell into the consecrated Wine. They that knew what he had done, look'd every Moment for his Death, but it happen'd quite otherwise. The Bishop sat down at Table, but eating nothing, one ask'd him the Reason, and he answered, that he waited for his Host, who would come presently, and leaning his Head on the Table, and opening his Mouth, the Spider immediately came out. This is what our Saviour had said in St. *Matthew*, that if his Disciples should drink Poison, it should not hurt them at all.

IX. *The Bishop of Belly*, in the Life of St. *Norbert* says, That St. *Norbert* saying one Day, Mass in the Chappel under Ground, a Spider fell into the Chalice already consecrated, *Norbert*, that he might loose nothing of what was there swallowed it. When the Mass was done, as he was preparing himself for an unavoidable Death, he found a great Inclination to sneeze, and tho' he look'd upon this as a Sign of Death, yet he found that to him, it was a Sign of Life: For this Animal came out alive thro' his Nostrils. A miraculous Effect, which so increased his Faith, that it is a common Saying now: The Faith of *Norbert*, the Charity of *Bernard*, and the Humility of *Milon* Bishop of *Teroanne*.

X. *Thomas of Arundel*, being assembled with other Prelates in the Church of St. *Paul* at *London*, to labour the Conversion of a Taylor, who held, that the consecrated Host, was only Bread blessed, and not at all the Body of Jesus Christ: When after many Disputes, they found him obstinate in his Heresy, he was commanded absolutely to submit, and to adore God with all Reverence in the Holy Sacrament. Upon the Opposition that he made there, even as far as to Blaspheme, saying, That a Spider rather deserved to be honoured, than the Holy Sacrament of the Alter: Heaven revenged this Saying so outrageous against his God, for immediately an old overgrown Spider unloosing it

self from the Roof of the Church, came down by the Guidance of his Thread upon this stinking Mouth, where, being entred, he was grievously tormented, answerably to that in the Proverbs, c. vi. *Thou art insnared in the Words of thy Mouth.* After this, all judged him to deserve Death, and finally it was concluded that he should be burnt, which Sentence was executed in the Presence of the Chancellor of the Kingdom, in the Year 1438. *Bredk. 1. 30. Thom. Walden, lib contr. Johanem Wickles, & Alii.*

XI. *Casarius, lib. 4. c. 99.* says, That an old and simple Priest of the Parish of *St. Colen*, carrying the Holy Sacrament out of Town to a sick Person, and going up a very rough Hill, met some loaded Asses descending towards the Town; and the Way being very narrow, and the Priest not being able to get before them, and fearing to be over-turned by those Beasts, he spoke to them according to his Simplicity in this manner: My Asses, what do you mean? Do ye not see him whom I carry? Go aside and stop to make more room for your Creator; which I command you in his Name. O admirable Obedience! Those Asses, which used not to stir, but when they are beaten, presently went on one Side, where the Hill was more steep, without apprehending any Danger, or letting fall their Load. The Town of *Collen* remembers this Wonder to this Day, and mentioneth it with Astonishment.

XII. *P. Orlandi in his Hist. of the Society, Tom. 1. lib. 2. n. 27.* says, That in the 16th Century, within the *Venezian Territories*, a Priest carrying the holy Host, without Pomp or Train, to a Sick Person, he met, out of the Town, Asses going to their Pasture; who, perceiving by a certain Sentement, what it was which the Priest carryed, they divided themselves into two Companies on each side of the Way, and fell on their Knees. Whereupon the Priest, with his Clerk, all amazed, passed between those peaceable Beasts, which then rose up, as if they would make a pompous shew in Honour of their Creator, followed the Priest as far as the Sick Man's House, where they waited at the Door, 'till the Priest came out from it, and did not leave him, till he had given them his Blessing. Father *Simon Rodriguez*, one of the first Companions of *St. Ignatius*, who then travelled in *Italy*, informed himself carefully of this Matter, which happened a little while before our first Fathers came
into

into Italy, and found that all had happened, as has been told.

Nic. de Laghi, p. 244 & *Hier. Mengi de Arte Exorcistica*, reports an admirable Story of what happened, not to an Afs, but to a Man turned into an Afs in the following manner.

A certain Knight of *Jerusalem*, arriving at the Town of *Tamagusta* in *Cyprus*, with some others of the same Order, as they were busy in providing themselves of Things necessary for the finishing their Voyage, this Knight went abroad, and walking along by the Sea side, he accosted a Woman, and asked her if she had any Eggs to sell, ? She, that was another *Medea* in Sorcery, seeing him young, Lusty, and a Stranger, that the Country People might suspect nothing, desiring him to wait a while, and she would furnish him with every thing he wanted. And as she tarried somewhat longer than he expected, he desired her to make haste. At last she brought him the Eggs, and told him, that if the Ship was gone, and he would come back to her, he should be welcome. With this Provision he drew towards his Ship, and seeing that his Companions were not yet come, he began to eat his Eggs. As he was eating, to his Admiration, he found himself wholly altered, and as one out of his Senses; so that in an Hour's time he became Dumb, and as if he had lost his Brains, not knowing whence this happened. Moreover, when it was time to set Sail, he drew towards the Ship to embark, but he was driven away by great Blows of a Staff, for he was changed into an Afs. Now he suspected ill dealing, and that the Woman had bewitched him, hearing them call him Afs; notwithstanding, tho' he could not give an Answer, being dumb, yet he made another Attempt to get into the Ship; but was treated just as before.

So being thus abandoned by all, he was forced to go back again to the Woman's House, whom he served as an Afs for three Years together, and the Witch made use of him to carry Provision home. At the End of the three Years, this poor young Man following the Sorcerers at a little distance, coming into Town in the Shape of an Afs, by good Chance, passing by a Church, he heard the Bell ring for the Elevation of the Host, and presently he turned towards the Church, but not having the Boldness to go in, for Fear to be driven away, he staid without, bending his

Knees and Legs towards the Ground, and raising his Head bowed it to adore the holy Sacrament. This being observed by some Merchants of *Genoa*, and being greatly astonished, they followed the Ass, which the Witch drove away with a Cudgel, and went after them both as far as her House. Hereupon they advertised the Judge of the Town concerning this Matter, who ordered both the Ass and the Woman to be secured. She, being examined, confessed her Crime, and promised the Judge, that if he would suffer her to go home, she would restore the young Knight to his former shape, which she did. As for her, she was afterwards condemn'd to the Fire, and was burnt for a Witch.

XIV. *Roderus Viridarii*, S. S. p. L. reports of St. *Abel-noghes*, a Martyr under the Emperor *Diocletian*, whose Feast is kept the 16th of *July*: That returning to his Monastery, found none there except a Hind (the Monks being before laid in Prison) which he had a long time nourished. The Hind presenting her self before him, and moving his Compassion, he blessed her, and prayed God that she might never be taken, nor fall into the Hunter's Nets, neither she nor her young ones; charging her further, that she and others of them, should yearly bring a Cheverel to the Monastery, to perpetuate the Memory of this Favour and Privilege. All came to pass as the Martyr had required; for every Year, after the reading of the Gospel at the time of celebrating the Mass of the holy Martyr, they saw a Hind enter into the Church, and after she had offered a Cheverel to the Saint, went back into the Forest; So it was ordered that the Cheverel should serve for the feasting the Priests that had officiated on the Day of that Feast.

XV. *Casarius*, Lib. 3. 7. says, That certain Robbers broke into the Church of a Town called *Hamel*, and seized on a Chest wherein all the Relicks and the Box of the Sacrament were kept. But this Booty not turning much to their Profit, they left all in the Fields. In the Morning before Day, a Peasant went out with his Oxen to plow and the Oxen being yoked in the Plough, began to draw but when they were come to the Place where the holy Box of the Sacrament lay, they stopt on a sudden; the Peasant not knowing what was the matter, cryed to them aloud and

and pushed them with his Staff, to make them go forward, but all in vain. He repeated his Blows and his Noise to no purpose, only that he received their Kicks, having more regard to the holy Sacrament than to their Patron. The Peasant, in great Anger, left his Plough to look whether any Thing was there which might cause this stop. As he did this, he took notice of that Box lying at the Feet of his Beasts, with the Relicks belonging to his Village. Being in a great Astonishment, he left the Field and his Plough, to advertise the Parish-Priest of what he had found. So upon this Report, the Priest came out in Procession with the People to the Place where the holy Host and Relicks lay, which they carried back to the Church with the same Devotion, where they put them under a more safe Custody. So we see that Oxen adore the Sacrament.

XVI. In *Bavaria*, not far from *Ingolstadt*, a Country-man, who was a simple, but devout Man, not being able on all Festivals to hear Mass, because he was obliged to look after his Cattle, put a part of the consecrated Host, which he had reserved, into a Hole made in his Staff, which when he could not go to Church, he always fixed in the Ground, and addressed his Prayers to it, adoring the holy Sacrament. Now one time, as he saw his Beasts run about hither and thither, and would fain stop them, he heedlessly threw down his Staff, where the holy Sacrament was: But presently reflecting upon what he had done, ran in great haste to take it up; and as he fell on his Knees to do it, he saw that the Ground where his Staff was, depressed itself, and so much the more as he lift up his Hand. This Wonder troubled him, and still more, when rising up, he saw all the Oxen round about the hollow Place, with bended Knees adoring our Lord. Upon the sight of these Wonders, he ran, bitterly weeping, to give an Account thereof to his Parish Priest, who afterwards addressed himself to the Bishop, and came thither in Procession, and with great Reverence and Humility, took up the Staff in which was the holy Sacrament. In Memory of this Miracle, the Bishop built a Chapel under the Title of our Saviour. A world of People came thither and took of the Earth of this hollow Place, in Testimooy of their Devotion. This is reported, by R. P. *Lucas Pinnelli*, at the end of his *Meditations on the Mystery of the Sacrament*.

XVII. *St. Bonavent, in vita St. Francis* tells us, that at *St. Mary de Portiuncula*, a devout Person gave *St. Francis* for an Alms, a live Ewe, which he willingly received as a Symbol of Innocency and Simplicity. He admonished her to live in the Convent without disquieting the Fryers: And when the Friars went to the Choir, this Ewe went into the Church, and kneeled before the Altar of our Lady, bleating, as if she would salute her; and at the elevation of the most holy Sacrament at the Mass, she kneeled in token of Adoration.

XVIII. There is in the Subburbs of *Monfort* in *Brittaine*, a Parish-Church of *St. Nicholas*, and at a little distance from thence, one may see a Lake, not far from a Castle of that Territory. From the Lake for more than one hundred or two hundred Years, came forth a wild Duck, which, on *St. Nicholas's* Day, the 9th of *May*, came into the Church with a number of Ducklins, and among the People there assembled, to the number of three or four Thousand Persons, chose its Way and entered the Church, and abode there some while without being frighted, and afterwards returned peaceably to its Lake. Some Years since it did the same, but seldomer, and not every Year. As a Lord of the Country, whose Name was *Dandelot*, who was of the new Religion, related this as a Contrivance of some Priest; one day dining in the Town of *Monfort*, this wild Duck came thither, as if she had a Mind to appear to this Man of a false Perswasion; who being advertised of it, came in *Cuerpo*, and running with some of his Company to the said Church, he beheld that Duck enter in, and after a while returned quietly thither, from whence she came. He followed her by his Eyes, as far as to the Lake; after which, when any one spoke of this Duck, he said not a Word. *If these hold their peace, the Stones will cry out.* This Miracle is related by *le Seur de Argente*, in his *History of Brittain*, Lib. I. p. 63, 64. and by *John Bapt. Fulgos*, Lib. de *Mirac.*

XIX. *Nieremberg ex Silvest. Gyrald. Lib. 2. de Miraculis in Europa*, reports, That in the Lake of *Lagenne* in *Ireland*, one may see young Ducks among the Ducks of *St. Coleman*, that had been made tame in his time, which were not afraid, when Men came nigh them. These Ducklings that met together in this Lake, about the number of sixteen, constantly

stantly when any Injury was done to the Church, where the holy Sacrament was lodged, or to the Clergy; they forsook this Lake, and flew far away to another, and returned not till Satisfaction was given, and Reparation made of the Wrong done to the Church and Clergy. And during their Absence (that the Reparation might not be deferred) the Waters of the Lake which were clear and christalline before, became Muddy and Corrupt, and smelt so bad, that they were not fit for the Use either of Men, or Beasts.

The same Author also reports, That if any one should injure one of the Birds, for being Protectors and Defenders of the Church, he would not long escape unpunished. He reports, That a Kite having caught up, in his Talons, one of these Ducklins, perch'd upon a Tree to devour it, but immediately all his Members became stiff, so that he could not perceive his Prey under his Feet. Another time in a Winter Frost, a Fox caught one of these Birds, but he had better have let it alone; for in the Morning he was found in a Grot nigh to the Lake (venerable for the Abode of St. Coleman there) dead and choaked, the Duck which he had in his Throat, stopping his Breath.

XX. In the Days of St. George, the first Bishop and Apostle of *Felay*, a Woman of that Country, who had been sick of a quartan *Ague*, one Day as she was asleep, heard this Voice, *Fly to the Rock of Anis, this is the Place where I will cure thee.* She, obeying this Voice, found there a large and square Stone like an Altar. She sat upon it, and fell asleep and at the same time the Virgin appeared to her, saying, That at her awaking, she should be cured, and that she had chosen that Place to be honoured there for the time to come.

All came to pass as she had been told before, and the poor Woman went and acquainted St. George with it, who went to the Rock, where he was further assured of the Virgin's Pleasure by a new Prodigy; for, having attained to the top of the Mountain, he saw at the bottom of the Rock *de Cornelle*, the Place where now our Lady's Church stands, all covered with Snow, tho' this was on the 11th of July.

At the same time a Stag suddenly leapt forward in the Snow, took a Round, as it were marking the Circuit and Compass of the Church, which was to be built there, and

having

having done this, disappeared from the Sight of all that were present. *St. George* prostrating himself on the Ground, to adore the Traces of the divine Providence, immediately ordered, that following the Prints of the *Serpent's Feet*, the Place should be encompassed with a strong Hedge, so that it might not be prophaned, since it could not be yet undertaken, it might be deferred to a better Season.

St. George therefore contented himself with marking out the Place for the Church, and other Prelates that succeeded him, had not the Boldness to undertake the Building, till *St. Vossi* was named Bishop there, and began to lay the Foundations of the Church, by reason of the following Miracle.

In his Days a Lady of a very Noble Family of *Pollignac* being troubled with the Palsey, was advertised in her sleep by the Virgin, that if she would be healed, she should go up to the Mountain called *Puy d'Anis*, and there repose herself upon a Stone made in the Fashion of an Altar; so she went, and being set on this Stone, she fell asleep, till such time as she was awaked by an Angel, and saw the Mother of God, surrounded with a great Company of Angels and Virgins, and at her Feet she lay prostrate. The Virgin advised her to return Thanks to her Son for the Health that was restored to her, and to let the Bishop know, that it was her Pleasure, they should build a Church in that Place for the Invocation of her holy Name; and that he should translate thither the Episcopal See of *Velay*, according to the Advice she had given to *St. George* his Predecessor.

This being resolved, *St. Vossi* went to *Rome* to get a License from the Pope, where he arrived in the Year 224. *St. Calixtus* who then governed, received him courteously, and, agreeing with his Requests, gave him an Architect called *Scutair*, for to undertake the Work. The Church was in a short time finished with great Perfection. When the Debate was about Consecrating it, the holy Bishop, considering that he had no Relicks, he concluded, that he would return to *Rome* with *Scutair* to obtain them of the holy Father. The Evening before they went away, they took leave of the People, and lock'd all the Doors of the Church; and the Day following, when they were near the River *Loize*, a quarter of a League from the Town, they met two venerable old Men. *St. Vossi* approaching them, demanded of them, whither they were going, and what

what brought them into that Quarter? They answered, We are Embassadors from the holy Pope of Rome, sent to Bishop *Possé*, to bestow on him these two small Caskets full of Relicks. The holy Bishop gave them Thanks, and intreated them, that he might carry them up to the Mountain. They answered, they had no Intention to pass any further; and when they parted, having delivered to the Bishop the Relicks, with the Breviaries, yet to confirm them in the Truth of all they had said: Know (said they) that when you shall arrive at the Church's Gates which you have lock'd up, they will open to you of themselves, and you will find in the Church, 312 lighted Torches, the Alter anointed and marked with holy Oyl, and you shall also hear the harmonious Songs of Angels, and perceive a most sweet Odour. Upon this, the venerable Men disappeared.

When the Bishop returned into Town, the People had notice to be ready for a Procession; and the holy Bishop bare-foot, and in his pontifical Habits, came with the People to Church, which, as soon as they approached, the Doors opened of themselves; the Church was lighted with 312 Torches, and with all the other Circumstances marked by the two old Men. The Bishop went to the Altar, which he found anointed with holy Oyl, upon which he placed the holy Relicks. After they had solemnly sung the Mass of Dedication, he published and declared by the Authority of our holy Father the Pope, that the Episcopal See was from thenceforth translated from the old Town of *Pelay*, to the new Place called *Puy d'Anis*, and in *Latin*, *Anisium*, which is one of the most illustrious and Antientest Churches of our Lady, that is in *Europe*. *P. Odi. Gisse*, in his History of our Lady *de Puy*, refers this Story.

XXI. *Casarius*, Lib. 9. c. 9. saith, That a Priest exorcising one that was possessed, asked the Devil, why a Woman whose Name was *Hardisa*, had been so grievously tormented by him? She has well deserved it, answered he, for she has sowed the most Holy upon her Coleworts. The Priest not knowing what this meant, and the Devil denying to give him any other Answer, he went to that other possessed Person, called *Hardisa*, and told her the Answer the Devil had made him, which he did not at all understand. I understand it well (says *Hardisa*) but I never have told any living Soul. You must know then, (said she) that being

being very young, I took upon me to look to the Garden, and making no Profit of it, because Caterpillars devoured all the Herbs, I learnt afterwards of a wandering Woman, that for to remedy this, I must break a consecrated Host in pieces, and scatter them upon the Herbs, and they would spring up again. I did so, said she, but to my own Harm, as you see. Behold here what the Devil meant, when he said, she sowed the most Holy and High upon her Herbs.

XXII. *Ralph* Earl of *Haspurg*, and afterwards Empeor, going a-hunting heard the little Bell ring, as the Priest went with the holy Sacrament to a sick Person. Then he turned back to meet the Priest, and being come up to him, he lighted from his Horse, and presented him to the Priest, that he might pass over a River, himself following on foot. When the Priest had given the Communion to the sick, he return'd a Horseback to his Church, the Prince following him a-foot. Afterwards the Priest, paying due Respects, thanked the Prince, and returned him his Horse. God forbid (said he) that I should prophane the Horse, which God has thus far Consecrated by the Service he has done him. My Horse (said he) belongs to God, and I give him to the Church. When he had done this, the Prince settled a certain Rent for the Horse's keeping, and he made it perpetual, as well for the providing Horse-meat as for the purchasing of another Horse, when he should fail, for the Service of the Church. *P. Gualterus Paulus*, in suis de *Euch. Rithmis*. tells us this as a Miracle.

A Jew's Horse pays Respects to a Priest, who went with the Sacrament to a sick Person.

XXIII. A Priest carrying the holy Sacrament, met a Jew on Horseback, who endeavouring to get before, his Beast kneeled down, bowing towards the holy Sacrament. The Jew being in great Disorder, slackened his Rein, and spurred him hard. But his Horse would not stir till the Priest was gone by. At the same time he heard a Voice from Heaven, saying, *Acknowledge thy Creator, whom thou deniest to be born of the Virgin Mary.* The Jew, making Reflections upon this fore-going Action of his Horse, and this divine Voice, was converted and baptized. *Prompt. Disc. Excompl. 32.*

A Horse signifies to his Master, that he should hear Mass before he went about his Affairs.

XXIV. *Nicholas de Laghi. Alexand. Ebor. Lucit. de Orati* says, That a Person that was hard put to it to dispatch certain Affairs, was exhorted by some Clergy-men (because it was Sunday) to hear Mass before he took his Journey. He went indeed to Church to hear Mass, but through his earnest Desire to dispatch his Affairs, he went away before it was ended, He came Home, and got on Horse-back, but when he was upon going, his Horse would not stir either for beating or spurring. This unusual Obstinacy of his Horse, made the Master consider with himself; and upon this he alighted, and returned to Church, and heard Mass from the Beginning to the End. After which he got again on Horseback, and went without any Difficulty about his Business, which he dispatched sooner and more successfully than he thought he should have done.

Horses lose their Lives for saving the Honour due to the holy Sacrament.

XXV. The Marshal of *Aumont*, having brought the Town of *St. Porcien* in France under the League, his Soldiers pillaged the Parish-Church, from whence they took away the Box full of Consecrated Wafers, which they carried to the Stable, where their Horses were; and having emptied their Box there, they threw the Hosts mixt with Oats into the Manger to feed their Horses with; and as their Horses could not retire, being tied to the Racks, to prevent the Indignity that might happen, suddenly Fire descended from Heaven, and killed the Horses, without touching any way the Head-stalls. Thus the Horses lost their Lives to hinder the Affront and Irreverence which the Hereticks would have put upon the Consecrated Hosts. So tells us *P. Federe, Hist. de la Provit. de S. Benavent.*

A She-goat brings up an Infant devoted to the holy Sacrament.

XXVI. *Traterus* upon *Bzovium*, Tom. 5. p. 205 in fine, says, That in Poland an Infant was lost, and his Parents were ignorant what became of him for the space of three Years; so they made all their Supplications to Heaven, to hear

hear some News of this lost Infant. After all, they made a Vow, that if they could learn where he was, they would go a Pilgrimage to the holy Sacrament of *Posnanie*. After this the Child was found in a Forest, and told them, that all that time he had been feed by a wild She-goat, which had also taken care to defend him against the Cold of the Nights.

Dogs revenge the Injury done to the holy Host.

XXVII. *Optatus Milevitan* writes thus in his second Book against *Parmenian*, that the Donatist-Hereticks had given the holy Host to Dogs, but that their own Dogs, instead of touching the holy Sacrament, to revenge the Injury done to their Creator, fell upon their Masters, and tore them in pieces.

A Dog punished by Heaven for making a Noise during the holy Mass.

XXVIII. In the Life of *Bl. Dalmace Monerio*, of the Order of *St. Dominick*, it is reported, that this Fryer, in an Embassy of his to the Convent of *Castellon*, observed, that a Lady called *Villeneuve*, came to hear Mass at his Convent's Church, accompanied with a little Dog, which made a great Noise, with little Bells that hung round about his Neck: He entreated the Lady not to bring the Dog thither any more, which she promised. One Day, having shut up her Lap-dog in a Chamber, she went to Mass at the same Church. In her absence, through the carelessness of a Servant that opened the Chamber Door, the Dog slipping out, went straight to Church to find his Lady; and as soon as he was entered, he began to bark and make a great Noise, to the disturbing of the Priest's Devotion, who was saying Mass. Whereupon *Bl. Dalmace* lifting up his Eyes, prayed God not to suffer that Beast further to disturb his Devotion. Behold a strange Miracle! At that instant there appeared in the Church a great Dog with black and rugged Hair, seen by none either before or after, which seized so furiously on the Collar and Bells of this little Dog, that he lay overturned for dead on the Ground; and the Bells he had round his Neck, were never seen any more. Of such Importance is Silence for the right Celebration of the holy Sacrifice of the Mass, as *St. Ambrose* reports; that

that a cer-
little way
the Mass,
the Life of
rac. 153.

A Dog

XXIX
the holy
ly Sacra-
give it
ing any
angry at
Providen-
a Napk-
which t-
being pr-
coming-
ing it,
rage up-
that he
gine, in
c. 96.
phemery
they turn

XXX
Peasan-
self to
and to
there h-
lation
meanw-
set this
which
wards
upon
with
Help,
furiou-
Defen-
Sacrifice

that a certain Priest commanded the Frogs that croaked a little way from the Church, to hold their peace during the Mass, and they obeyed. *Lib. 3. de Instit. Extract from the Life of Bl. Dalmace, By Nic. Eymeric. Jac. Bledar Mirac. 153. p. 296.*

A Dog respects and adores the holy Sacrament, and punished the Blasphemy of his Master.

XXIX. *Nicholas de Laghi*, in his Book of the Miracles of the holy Sacrament, says, That a Jew blaspheming the holy Sacrament, dared to say, That if the Christians would give it to his Dog, that he would eat it up, without shewing any regard to their God. The Christians being very angry at this outrageous Speech, and trusting in the divine Providence, had a mind to bring it to tryal; so spreading a Napkin on the Table, they laid on it many Hosts, among which there was one only Consecrated. The hungry Dog being put upon the same Table, began to eat them all, but coming to that which had been Consecrated, without touching it, he kneeled down before it, and afterwards fell with rage upon his Master, catching him so closely by his Nose, that he took it quite away with his Teeth. *Jac. de Voragine, in the Feast of Corpus Christi. De Laghi, Tract. d. 1.9. c. 96.* The same which *St. Matthew* warns such like Blasphemers, saying, Give not that which is holy to Dogs, lest they turn again and rent you.

XXX. *Traterus apud Bzovium, Tom. 5.* writes, That a Peasant of Poland going one Sunday in the Forest, set himself to work, without any regard to the holiness of the Day, and to cut down a great Tree; and while he was at work, there happened to come thither a Youth that was a Relation of his, and with whom he took his Repast; meanwhile he observed a Gum upon a Tree hard by, and set this Lad upon the Tree to gather it. The Tree about which the Peasant had taken such pains, began to bend towards the Ground, and coming down at the same time, fell upon the Lad and kill'd him. The Man sadly frightened with this Accident, ran to the Village to get Counsel and Help, but in his Way two black Dogs met him, and fell furiously on him. He made the Sign of the Cross for his Defence, and vowed to undertake a Pilgrimage to the holy Sacrament of *Pasnonie*, if he could but escape. As he thought

thought them to be infernal Dogs, as indeed they were, so he perceived them suddenly to toss up and down furiously, and to say to him with a Man's Voice; if thou hadst not defended thy self with those Arms, there had been an end of thy Danger, losing Life, Body and Soul. The Peasant right glad to see himself out of Danger, took care to bury the Youth, and afterwards performed his Vow, and went to *Pofnanie*, there to return Thanks to God, and to adore the holy Sacrament.

XXXI. A Gentleman of the *Low-Countries* used to go a-hunting at all times without any regard to the Mass or Divine Offices, for which he had been often blamed by his Wife, who was a vertuous Woman. Among many Children that she bore him, she had one born whose Head was like a Greyhound. The Mother and other Women with her that saw this, were also much surprized, that they thought it best to bury it privately without making any Noise. Upon this her Husband returns home, and knowing his Wife was brought to Bed, asked to see the Child. Upon the silence they all kept, without making him any Answer, he threatned, having drawn his Sword, to kill them all if they would not shew him the Child. His Wife undertook to pacify him, and after she had acquainted him with every thing of the matter, she shewed him the Infant, and said to him, Behold the Fruit that is come forth for your not regarding the holy Sacrifice of the Mass, nor *Sundays* neither. The Husband then was so much ashamed, that he altered his Life, and since that time he had so much esteem for the Mass, that he heard it daily to the Edification of all his Family. *Joh. Herold. a. Discip. Serm. 22. Nic. de Laghi. Tract. 6. Dist. 12. c. 121. p. 259.* refers this Story.

XXXII. The History of the Dog of *Lisbon* is reckoned a Miracle. It is reported by Father *Nieremberg* almost in these Words: In *Lisbon* (says he) near *St. Justina*, dwelt a Confectioner, who kept a middle sized Dog, whose Hair was marked with white Spots. It was two Years ago (he goes on) that he took up a Custom to follow the holy Sacrament, when it was carried to sick Persons; but they did not mind it, till several Months after, as also several other Circumstances which begat Admiration. *First*, At all times when they tolled the Church-Bell, to give Men notice

notice of
ment, on a
returned a
Priest was
stily return
come forth
jumping to
the Cymba
as if he w
for Jesus C

The Dog
ing accus
he never
Master, if
goes along
or in the
Church, a
in the Tal

Secondly
Sacrament
finding th
ber, and
body mig
found a S
on him, a
and drew
he went f
ing brou

Thirdly
he met a
Ass by th
till he ha
holy Sacr

Fourthly
met a Co
gan to ba
ed, no b
Sacramen
his way,

Fifthly
Gentlem
he fudde
done so
Horse ga
the Gent

notice of the Honour which is to be payed to the Sacrament, on a sudden this Dog went out of the House, and returned afterwards: When the Sign was given that the Priest was going abroad with the holy Sacrament, he hastily returned to the Church, and stay'd till he saw them come forth with the holy Eucharist under a Canopy; then jumping towards the Children that marched before with the Cymbal, he went and came to this side, and that side, as if he would set in order the Procession that was made for Jesus Christ.

The Dog is gentle and peaceable in his Conditions, being accustomed to live among Men, but yet, at such times, he never obeys nor owns any Person, no not his own Master, if he should happen to call him. In this manner he goes alone to the sick Person's House, waits at the Door, or in the Street; afterwards brings back our Lord to the Church, and stays there till the Sacrament is placed again in the Tabernacle.

Secondly, One Night hearing the Bell for carrying out the Sacrament, he would go away, as his Custom was, and finding the House-door shut, he went to his Master's Chamber, and went round his Bed, barking lovingly, that some body might open the Door, which not being done, he found a Servant who was still up, and after he had fawned on him, and running round about, he took him by the Coat and drew him to the Gate, which when he had opened it, he went straight to Church; and the holy Sacrament being brought back, he returned home.

Thirdly, Another time accompanying the holy Sacrament, he met a Pedlar sleeping by a Fountain, and taking his Ass by the Halter, he ran barking at him, and never ceased till he had waked him, and saw him kneel and adore the holy Sacrament.

Fourthly, Another time, following the holy Sacrament, he met a Country-woman upon an Ass, and immediately began to bark, and leapt upon the Woman, who being frighted, no body giving her notice, she alighted and adored the Sacrament, and the Dog, without making a noise, continued his way, leaving her quiet.

Fifthly, Another time following the holy Host, he met a Gentleman of Quality, who, not seeming he would alight, he suddenly set upon him barking furiously, till he had done so, and had adored Jesus Christ. Nevertheless the Horse gave him a Kick which hurt the Dog's Foot, which the Gentleman commanded his Servant to take care of, but he

he would not be caught, but followed the holy Sacrament holding one Foot up, and when he came home, let them of the House look after his Foot, and he was quickly Cured. The same Father reports many other respects this Dog had shewed to constrain Men to honour God in the holy Eucharist, and tho' some endeavoured to withdraw him from such Respects, yet he continued them. The Dog was then alive in *Lisbon*, when the Reverend Father writ his History in the Year 1635. *P. Nieremberg in Historia Naturali.*

XXXIII. *Turfellin*, Lib. 3. c. 20. *Historia Lauretana*, says, That several have seen Pigeons often perch upon the Heads of some Priests when they were celebrating the Sacrifice of the Mass; and that it happened so to St. *Kentigern* in Ireland, to St. *Cunibert*, to B. *Anselme* of the Cistercian Order, to B. *Christopher*, Companion of St. *Francis*. So it did also happen to Pope *Gregory IX*, when he said Mass in the Desert *Camaldoly*, which was a Prefage that he would come to be Pope. The same happened to Pope *Marcellus II*. while he said Mass in the Church of our Lady of *Loretto*, a Mark of the Sovereign Dignity to which he was called by Heaven, and was afterwards Confirmed to him by the Mother of God, while he said Mass at the same Altar.

Pigeons informed the Eastern Bishops, concerning the holiness of the Sacrifice, and of the Pope that celebrated it.

XXXIV. About the Year 1145, in the Days of Pope *Lucius*, or, as others say, of Pope *Eugenius*, came Ambassadors above a Thousand in Number from the *Armenian* Bishops, and from their Metropolitan (whom they call *Catholick*, that is to say, Universal) came, I say, to find the Pope at *Rome*, to submit themselves to his Obedience, and to take from him the most perfect Form, which he should judge, they ought to observe in the most holy Sacrifice of the Mass. The Pope received them very graciously, and invited them to come and see him officiate on a solemn Day, which was very near. The Legates, who were also Bishops, and had made a Journey of eighteen Months, failed not to open all the Eyes of Soul, and Body, to observe this pontifical Mass. After the Consecration, they saw a great Light, like a Globe of the Sun's Rays, to fall down upon the Head of the Pope, and to encompass it like a Crown, and two Pigeons also flying up, and down, without being able

able to discern that Light; the Communion Lord would not let the *Armenian* Legates of his Vicar might submit to St. Peter. *Paney. 174.*

A Pigeon restores

XXXV. Who had approach of our Lord the first and the Sins of them.) After he flew, with its Blood and with its Hands and concerned not to partake of the Sins: So time, and and putting Wine she carried a ordinary ought to approach James Bl Sacrament out of the

XXXV. he had garment of for a pulchery, rec

able to discover any Hole in the Church, through which that Light and those Pigeons might come in: And when the Communion was over, all disappeared. Thus our Lord would honour his Vicar in the presence of the *Armenian Legates*, that so, being ravished with the Sanctity of his Vicar, and the Wonders of so holy a Sacrifice, they might submit themselves more easily to the Successors of *St. Peter*. This Report is given us by *Corbin. Mirac. 740. Paney. 174. Pag. 460.*

A Pigeon sucks the Wine Consecrated by a wicked Priest, and restores it to the Priest, after he had confessed his Sins.

XXXV. In the Year 1200, at Leon in Spain, a Priest, Who had defiled himself with a Woman, dared not to approach the Altar on the holy Night of the Nativity of our Lord, without confessing his Sins beforehand. At the first and second Mass, (tho' he had confessed some of the Sins committed in his Life-time, he did not all of them.) After he had Consecrated, on a sudden a Pigeon flew, with great swiftness, towards the Priest, and putting its Bill into the Chalice, sucked out all the Wine, and with her Wings took up the Hosts out of the Priest's Hands and flew away. The Priest, being frightened and concerned in this Accident, that was repeated, took care not to pass to the Third Mass without confessing all his Sins: So he did, and as he was Celebrating the Third time, and came to the *Pater noster*, the Pigeon returned, and putting its Bill into the Chalice, cast up again all the Wine she had sucked, and let fall the two Hosts she had carried away, at the bottom of the Chalice. This extraordinary Wonder, teaches Priests a good Lesson, how they ought to be disposed, when they are to celebrate, and approach the Altar. This Account is written by Fryer *James Bleda*, in his *Treatise of the Fraternity of the holy Sacrament*, *Mirac. 222.* who says, That he had taken it out of the *Spanish Chronicles of Peter Michael Carbonel.*

A Pigeon Communicated to St. Edmund.

XXXVI. *St. Edmund* Arch.Bishop of *Canterbury*, after he had applied his mind seriously to Consider the Argument of the holy Trinity, on purpose to prepare himself for a publick Dispute, which was to be held upon this Mystery, retiring himself late to take his rest, he thought that
in

in the night a Pigeon brought to him the holy Sacrament, and that he received it. On the Day of Disputation, he went into the Assembly, and discoursed in so high a manner upon the subject, that all their present were greatly astonished and Edified. *Bleda* 1. *Mirac.* 127. pag. 227.

XXXVII. *A Pigeon mark the Circumferences of a Chappel, for our Lady Sigonius in Episcopis Bononiensibus, and Leander, in Descriptione Italiae, Say, That a Gentlewoman of Bononia, Called Ricciola, Galoni, with her Husband, had made a Vow to build a Chappel to the Virgin upon a Mountain near to that Town; They had only digged for the Foundation, when the Masons perceived a Pigeon, turning round about them, and seemed to mark a certain Space with little Sticks which she had gathered together hither and thither, and this by the Space of two Days. The Novelty of the thing made them look upon it as an Extraordinary one, So that the report of it having run abroad, many went there from Bononia. The Bishop also went with his Clergy, and had the Pleasure to see with his own Eyes this Pigeon, how busy she was in making this Circle, without being Concerned at the great Number of Persons, that did observe her. He presently Judged, that the holy Virgin had sent her to trace the Bounds of the Chappel, which Ricciola had projected. Wherefore he advised her to order it to be Built round in the same Place that the Pigeon had marked, which she did with such Diligence, that on the first Day of September Following, it was ready for Consecration. And the frequent Miracles that were done, sufficiently testify'd, that the holy Virgin had chose that Place to be honoured there.*

XXXVIII. *Nieremberg de Mirac. natura, Lib. I. c. 4 pag. 389. writes, That a great number of Ravens, Crows, and other such like Birds flock together yearly from all parts of Italy, near the Town of Ravenna, at the Feast of Saint Apollinaris, first Bishop of that Town, for to make an extraordinary Concourfe to the Solemnity, during the time of Celebration of the Office in the presence of the holy Sacrament. The People of Ravenna, for an Acknowledgment of the Respect they shewed to their Apostle, had in readiness the dead Body of a Horse, upon which these Birds fed before their return to the Place from whence they came. some attribute this to a Miracle that had been wrought by the holy Bishop; and it might happen that this sort of Birds might have been banished and driven away, because they*

they defi
divine C
and for
Name in

A

XXXI

Ireland,
to delive
and hind
them of
ed, and
had don
on whic
went out
loud Vo
pearance
Dragon
ling with
ing him
Neck, an
Dragon
get away
humble a
pag. 442

Dra

XL. In

That cert
ceived th
Irreverenc
civious D
quickly a
Deluge of
their Har
from whe
Ways whe
to the Fi
lying who
sion, pray
at least to
gel appear
any Person
Vol. III

they defiled the Church with their Dung, and hindred the divine Office at Mass by their doleful and troublesome noise, and for this Reason, some believe, that the City took its Name from these Birds.

A Dragon is made tame by the Vertue of the Mass.

XXXIX. *St. Paul*, Bishop of *Leon*, of the Country of *Ireland*, being intreated by the Inhabitants of a Sea-Town, to deliver them from a Dragon that ruined their Country, and hindred them from going freely abroad; he assured them of the divine Help, upon Condition that they repented, and renounced their Superstitions: Which, when they had done, he appointed his Nephew to prepare an Altar, on which he might say Mass. When Mass was over, he went out, and being filled with divine Confidence, with a loud Voice he summoned the savage Beast to make his Appearance, without doing Hurt to any one. Immediately the Dragon appeared with open Mouth and rolling Eyes, sparkling with Fury, and went streight towards the Saint, casting himself at his Feet. *St. Paul* cast a Stole round his Neck, and fixing his Staff in the Ground, bound there the Dragon without any Resistance, or making any Motion to get away from him, as if he had been tamed and made as humble as a Lamb. *Colganus in Vita St. Joannes 2. Martii. pag. 442. n. 8.*

Dragons revenge the Injury done to the holy Host.

XL. *In Spec. Exempl. Tit. Euchar. Ex. 13.* It is written, That certain Inhabitants of a Town in *Italy*, having received the Communion on *Easter-Sunday*, through great Irreverence, spent the rest of the Day in Sports and Lascivious Dancings. The divine Vengeance followed them quickly after. For among their Punishments, God sent a Deluge of Water upon their Land, which overwhelmed all their Harvest of Corn, and drowned all their Meadows; from whence Dragons came forth, that encumbered their Ways when they were dried, so that none could walk into the Fields without fear of their Lives. The Country lying wholly desolate, a holy Person moved with Compassion, prayed to God earnestly to turn away his Wrath, or at least to tell him the Cause of it. Upon this, an Angel appeared to him, and asked him this Question: If any Person should be so bold as to lay Hands on the Em-

Peror's Son, and by wicked Treachery cast him into a dark and stinking Dungeon, what Punishment would this Insolent Person deserve? The good Man answered, That he deserved to be put to Death and Quartered: But the Angel added, What if another should take the Box of the holy Hosts, and before a great number of People, should cast it into a Sink full of Filth and Nastiness, what Punishment is due to this sacrilegious Person? The holy Man reply'd, He ought to be burnt as an Heretick. Upon this, the Angel said, The Inhabitants of this Place, have put the Son of God into a stinking obscure Prison; and which is more, they have cast the Box of the holy Wafers (which is the Heart of the Son of God) into a Dung-hill of all sorts of Uncleaness and Vanities, for which Crimes they have deserved these, and greater Chastisements. When the People understood this, they set themselves to repent of their Sins, that they might be delivered from these Punishments.

XLII. I find the Elephants also do Honour to their Creator in the holy Eucharist. As this is a Creature proud and desirous of Glory; they are accustomed at *Goa*, a Capital City of the *East-Indies*, to introduce them in a solemn Procession, they make in Honour of the holy Sacrament on *Corpus Christi* Day. The young ones march first, after follow the older Elephants all richly cloathed, carrying the Cross and Arms of *Portugal*, painted in their natural Colours on the Head, and their whole Body; each of them carries Men on his Back; one five or six Trumpeters, another as many Musicians, whose loud Echoes are heard during the Procession. This vast Animal which is not easily chafed at other times, at this time marches so peaceably, and with such Gravity, that he seems to applaud himself, and swell, as Men use to do in this Pomp and Magnificence. All Men, and all Animals render this Homage to their Creator. *Nieremberg in Hist. Naturæ, Lib. 9. c. 88.*

XLIII. *Traterus apud Exovium, Tom. 15.* says, That near *Marienburg* in *Prussia*, a Carpenter being in Company with a quarrellsome Person in the same Lodging, and being forced to defend himself, he grievously wounded this Impertinent Fellow. He was cast in Prison, and afterwards having learnt, the wounded Man was like to die, he sought all Ways to get his Liberty: And calling to Mind the Miracles which the holy Sacrament of *Posnanie* wrought in high *Poland*, he promised to take a Journey thither,

if

If Heav
Presently
creep al
which he
rance:
there to
Prison.
bled down
help his
thro' wh
son. Af
discovered
him to a
nie, whe
Vow he
Thanks t

XLIII.

St. Bridge
Church, t
holy Sacra
of any Fer
off from t
ture, retu
Example,
ly Places,

XLIV.

on the Da
sweet Flow
ment is ke
had their
sweet Smel
Forage for
mediately
lifting up
them all d
prov. *Lusit*

XLV. B

Order, had
after she w
to the holy

If Heaven would bring him out of the Danger he was in. Presently after he had made this Vow, he saw an *Ermine* creep along the Wall of the Tower to a certain Place, which he look'd upon as a good presage of his Deliverance: So he went to that Place without delay, and found there Tools fit to open a Breach for him to escape out of Prison. Finally going to work with them, the Stones tumbled down without much Difficulty. Heaven seemed to help his just Desire: And when the Passage was opened thro' which two Men might go, he hastily got out of Prison. Afterwards he went out of the Town without being discovered, altho' the Magistrates had sent a Messenger after him to apprehend him. But he arrived safely at *Posnanie*, where he declared this Miracle, and performed the Vow he had made to go thither, to render his hearty Thanks to God.

XLIII. It is reported of a *Falcon*, which in the Days of *St. Bridget* made his Abode continually in the Tower of a Church, that for the Reverence due to the Place where the holy Sacrament is kept, he would not suffer the Company of any Female there; but, at breeding time, he retir'd afar off from thence to the Mountains, and having satisfy'd Nature, returned again to its antient Abode, leaving a good Example, of the Decency that is due to Churches and holy Places, *Nieremberg in Hist. Nat. Lib. 12. c. 38.*

XLIV. In a Church of the Jesuits College in *Portugal*, on the Day of a great Feast, the Sexton had set Pots with sweet Flowers round the Tabernacle, where the holy Sacrament is kept. In the Night a Troop of *Pismires*, which had their Retreat not far from the Altar, drawn by the sweet Smell of these Flowers, came near the Tabernacle, to Forage for Provisions; but this their Irreverence was immediately chastis'd; for, the Day following, the Sexton lifting up the Tapestry that covered the Altar, he found them all dead near the holy Sacrament. *Ex Litteris ann. prov. Lusitaniae.*

Hens honour the Sacrament.

XLV. *Bl. Ida* of *Lovain*, before she entred into the Christian Order, had used to feed Hens and other tame Fowls; and after she was a professed Nun, she had so great a Devotion to the holy Sacrament, and the Sacrifice of the Mass, that

She brought thither all her Hens and all her Poultry, which followed her at her Call, and in the Church, as far as they were able, humbled themselves, and kept themselves before the most holy Sacrament of the Altar, without making any Noise, to the Admiration of all the People there present. *Corbin, in his Panegyrick on the holy Sacrament, Miracle 741. p. 304.*

XLVI. *Bredembachius, Lib. 7. c. 60. Sacr. Collat.* writes, That in the Year 1561. at *Nimeghen*, a Town of *Gelderland*, two libertine Hereticks, stopping at an Alehouse the second Day of *Easter*, made a Challenge, which of them could soonest swallow his Eggs. One of them hearing the Bell which is usually carried before the Procession, when a Priest carries the Sacrament to a sick Person, said, That he would sooner swallow his Egg than the sick Person his God or Idol (for so he called, in contempt, the holy Sacrament): But this he did to his own Hurt, for the Egg stopt in his Throat, and he being seized with Fear, took a Tallow-candle, to make it pass down to the bottom of his Stomach, but all in vain, for the Tallow stopt in the Passage, without his being able to bring up any Thing, save only the Wick; and in this state he fell down dead, with a Face as black as an *Ethiopian*, and his Throat spoiled by a divine Punishment. Also the Egg that had stopt, having made a Bunch between the Flesh and the Skin, appeared not in the Throat, but on the other side of his Neck. This Miracle happen'd on the eighth of *April*, in the Year above-mention'd.

Frogs give Respect to the holy Sacrament.

XLVII. *Du Ferrier* remarks in the Life of *St. Lindamus* the Abbot, that the said Saint, hearing one Day a number of Frogs croaking with troublesome Noise in a Marsh near the Church, and disturbing the Priest, and those that heard the Mass, he went and smote those Waters with his Staff, upon which all the Frogs ceased their Noise, and after that time they did not croak any more. *Du Ferrier in the Catalogue of the Saints of Italy, on the 3d of July. p. 204.*

XLVIII. The *Bl. Father Francis à Faviano*, of the Order of *St. Francis*, (who was a very devout Person) praying one Day before the holy Sacrament, and considering the

the gr
and
Mens
Beneti
made
ter so
Medita
ning
draw,
obeyed
that Y
Place.

XLIX
Priest
the Co
ven to
Person
hindred
holy S
quiet
selves
lows,
their C
willing
liking
ded the
return
same C
rable B
make a
Paymen
red for
Swallow
Paveme

L. In
Fivieres
the Vica
ment to
at the
erated
sion of

the great Love *Christ Jesus* bore towards us in his Death and Passion; and on the other side, turning his Eyes upon Mens Ingratitude, who think so little of it, as if these Benefits did not concern them; the Swallows that had made their Nests round about the Church, began to chatter so troublesomely, that they interrupted the Quiet which Meditation and Contemplation doth require; and continuing their chirping Noise, he commanded them to withdraw, and to return no more to that Place; they readily obeyed this his Command, and it was observed, that all that Year, not one Swallow appeared any more in that Place. *Wading. Lib. 3. ad an. 1322.*

XLIX. *Father Petrus Regalatus*, of the same Order, a Priest of an excellent Life and Conversation, and Rector of the Convent of *Aquila* in *Spain*, being a Person much given to Prayer, his Example drew many other religious Persons to imitate him, so that if they were not otherwise hindred, one might find them in the Church before the holy Sacrament, praying. But as Prayer requires great quiet to find there the Spirit of God, they found themselves deprived thereof by the troublesome Noise of Swallows, that had their Nests round the Church, and made their Complaint of it to their Superior. The holy Man, willing to give some Satisfaction to the devout Fryers, lifting up his Hands, and raising his Voice, he commanded these Birds to be gone from the Church, and not to return thither any more, and ordered them to signify the same Command to the rest of their Company. O admirable Event! After this time, not one Swallow dared to make a Nest about the Church, without receiving a sure Payment for their Disobedience. In the Memoires prepared for his Canonization, it is reported, that one or two Swallows flying about the Church, fell down dead on the Pavement. *Wading. Tom. 5. ad an. 1448. n. 9.*

Mares adore the Holy Sacrament.

L. In the Year 1317. on the 25th of *July*, in a Place called *Fivieres* near the Town *Tumay*, in the Country of *Loon*; the Vicar of the said Place was required to carry the Sacrament to a sick Person: He went thither, and being arriv'd at the House, he laid down the Box in which the Consecrated Host was, on a Table, to go and hear the Confession of the dying Person. Mean while some of the House

indiscreetly came near the Box, and touched the Host with great Irreverence. The Priest, after he had prepared his Penitent, took the Box and came to the Bed-side to communicate him. Upon the opening of it, he perceived that the Host was all Bloody, and spotted the Linnen that was within. This Sight cast him into a great Fright, so that he durst not Communicate his sick Man, but having comforted him, and respite the Communion to another time, he carry'd back the Box and the Host to the Church.

The Parish Priest knowing what had pass'd, Commanded the Vicar to carry the Host to the Monastery of *Herkmorode* to consult a venerable and Learned Priest, who lived there: He did so; but as he was upon the Road to accomplish it, the Marcs, Asses and other Beasts in the Field, paid their Acknowledgements to their Creator, adoring him with bended Knees, and the Vicar arriving at the Church of the Monastery, two Bells in the Steeple rang of their own Accord. At his arrival, they sung the Mass of the 1st of *August* (*St. Peter ad Vincula*) the Priest that celebrated, knowing nothing of what had passed, yet went back a little from the Altar, to adore the holy Sacrament with a low bowing of his Head; and while he did thus, our Lord appeared to him in a humane Form with a Crown on his Head, which was not seen by any but by himself. At the same time one possessed was delivered from the evil Spirit; and since that time the holy Sacrament has not ceased, nor now ceases to produce some miraculous Effects. *Bened. Canon. in hist. Euchar. Lib. II. c. 82. Ex Christos. Henriques in Menol. Cisters. ad 29 Julii.*

LI. In the Year 1399. A Woman and her Daughter that served a Jew at *Posnanie* in high Poland, ingaged themselves for a great Sum of Money, to deliver Consecrated Hosts to the Jews. And to effect this, on the Day of the Virgin's Assumption, they lay hid in the Church of the *Dominican Fryers*, and when the Fryers were gone to Dinner, the Daughter being upon the Watch, the Mother went towards the Tabernacle, and tho' the first and second time of her approach, she fell backwards, being repulsed by divine force, yet she insisted the third time, and opened it, and took out of the Sacramental Box three Hosts which they delivered to the miserable Jews. All the Jews being assembled in a Cellar under Ground, they threw the Hosts contemptuously on a Table, and after they had uttered many blasphemies, they stabbed them with a Dagger, from whence

issued

issued
was so
but by
full o
Jews b
them,
and du
on Sun
and his
of, to
he wen
led Pat
fly like
adored
saw the
tor.

The
Magistr
he was
Heaven
selves;
the Mag
of Trich
in great
up by a
male, a
and the
ordered
ile of th
of all fo
from the
the Year
History
dinal Ro
Bzovius
above me

A Won

LII. A
rupt the
who hire
fort, tha
in the sh

issued out great quantities of Blood, and the first Man's Face was so cover'd therewith, that he could never wipe it away, but by the Flames of his Punishment: The Cellar was also full of Blood, which they by no means could get off. The *Jews* being frightened with these wonders, charged two among them, to hide these Hosts in the Fields, out of the Town: and during this Journey many Miracles did happen: first on Sunday the Octave of the Assumption, a Neat-herd, and his Son, led the Mares and Oxen, they had the care of, to those Fields; The Father left his Son there, while he went to be present at the divine Mass. This Youth called *Paul*, saw these three Hosts lifted up in the Air, and fly like butter-Flies, which the Mares that passed there, adored with bended Knees; and the Father at his return saw the same, his Oxen kneeling down to adore their Creator.

The Neat-herd returning into Town, reported to the Magistrate what he had seen, but instead of being believed, he was thrown in Prison for a Fool; where he cry'd to Heaven for assistance, and the Prison Gates opened of themselves; so he went out and presented himself again before the Magistrate, who having observed, that he was no Man of Tricks, made the report to the Bishop, who went thither in great Pomp and Procession: The Hosts were gathered up by a Priest at the Bishop's command, and search being made, and all found out, the hardened *Jews* were burnt, and their Goods confiscated. *Vladislaus* King of Poland, ordered a Church to be built in that Place, under the Title of the Body of *Jesus Christ*, where God wrought Miracles of all sorts: Among which they reckon'd thirty six raised from the dead, and from the beginning of these Miracles, to the Year 1604, their Number increased to 382. This History was written by *Thomas Treterus*, Almoner to Cardinal *Rosius*, and afterwards Canon of *Varne* in Poland. *Bravins* reports this History in his 5th Tome in the Year above mentioned.

A Woman appeared in form of a Mare, for her neglecting the receiving of the Sacrament.

LII. A Magician not being able, by his Charms, to corrupt the Chastity of a Woman, in favour of a young Man who hired him for the Purpose; he bewitched her in such sort, that she was seen by her Husband, and by all others in the shape of a Mare. She was brought to *St. Macarius*,

who took away the Charm with holy Water, and told her, that this Misfortune had happened to her for having omitted to frequent the Communion, which she had neglected for several Weeks. *Palladius* relates this in *St. Maccarius's* Life, where that excellent Sentence of the Council of Nice is brought, viz: *We exhort and exhort the Faithful to their Combat, and that they may not be left Naked, we put on, and arm them with the protection of the Body and Blood of the Lord: And since the Eucharist is most profitable for the defence of those that receive it, we, desiring its security against the Adversary, let us arm ourselves with the defence of our Lord's wholesome Viande, which the Council calls, Munimentum Dominick Salubritatis,*

LIII. In the Year 1412, one *John Vanlangarsarden* went to lodge at *Herental* in *Brabant*, and used to go out every Day in secret to catch a Prize; But one Day entring in Company into the Church of *Vestreslande*, he carried away from thence the Chalice with the Pix, where were five Consecrated Hosts. As he was thinking to return to *Herental* with his Booty, on the Road he was much surprized, finding that he could not advance forward, and at the same time he knew where he was. This wandring made him inwardly reflect and think, that this happened to him for this Sin; therefore he resolved to throw the stol'n Hosts into the River, and as he was going to put it in Execution, found himself stop't short, without being able to stir from the Place where he was. But observing near him a Coney-Warren, he hid the Hosts in the Coney-Burrough, which done, he found himself at Liberty to return to his Lodgings; where the Provost of *Herental*, upon the Noise that ran up and down of the Robbery, caused him to be arrested; and putting him to the Rack, soon confessed the Robbery of the Chalice and Pix, without saying any thing of the Hosts. But when the Sentence was pass'd on him to die, his Confessor press'd him to tell, what was become of the Hosts, and yet he would not say a Word about it, till he was going to be thrown off the Ladder; and then he freely confessed the whole Fact, and discovered the Place where he had put the Hosts.

Upon this Confession he was brought down the Ladder, and led to the Warren, a Number of People accompanying him, and he shewed the Hole where he had put them. But as they did not find the Hosts there, one casting his Eyes about, saw them laid orderly upon the Grass; and the

the Ra
their
and y
of the
entire
Beasts
blasph
of Ex
mous
Duke
came
Piety
over
which
votion
Place,
Inconoc
P. Riv

LIV
Hunting
City of
with a
of thos
ver to
horrid
ing his
(who
give h
neighb
that be
faction
extream
and im
Euchar
with h
follow
with h
nished
and w
Palace
diately
culous
an. Cit.

the Rabbits kneeling round about, adored with all respect their Creator. It was eight Days since this was done, and yet among all the Snow and Rain and other Injuries of the Air of the Month of *February*, they found the Hosts entire and not at all damaged: The very Elements, and Beasts owning their Creator, whilst the Hereticks deny and blaspheme him. The Criminal was brought back to the Place of Execution and was burnt, for Expiation of his Enormous Crime. Upon the Noise of this great Miracle *Anthony Duke of Brabant* with the Princess *Elizabeth* his Wife, came to the Place with a World of Followers to testify their Piety towards the Holy Sacrament. A Chappel was built over the Coney-burrough where the Hosts had been thrown, which is to be seen to this Day under the Altar. Great Devotion continued always and doth to this Day towards this Place, but the Hosts have been lost by the fury of our new *Inconoclasts* and *Calvinists*. *August, Wickman in Brab. Mariana. P. Rivero in Append. ad Solemne Sapientie Convivium.*

LIV. About the Year 1470, The Emperour *Maximilian* hunting this sort of Game, one Day upon the Mountains by the City of *Inspruck*, as he pursued one of them, being carried on with an earnest Desire to seize it, he ran so high on the Top of those Mountains, that he saw himself in a Condition never to get off, without apparent Danger of falling into an horrid Precipice which he had before his Eyes: So that seeing himself Lost, after two Days, he called his Followers (who all in Tears hearkened unto him, being not able to give him any Succour) and told them to go and desire the neighbouring Parish-priest to bring the Holy Sacrament, that before he should die, he might at least have the Satisfaction to see and adore it, since he could not receive in the extremity to which he was reduced. They presently did so, and immediately after he had devoutly adored the Holy Eucharist, a Shepherd appeared, and removing the Stones with his Hook, told him, Have a good Heart, Prince, and follow me; so he followed him down the Hill till he met with his Followers, and all of a sudden the Shepherd vanished away. Upon this they believed him to be an Angel, and with great joy conducted their young Master to the Palace of the Emperour *Fredrick IV.* his Father, who immediately went to return publick Thanks to God for so Miraculous a Deliverance. *S. Romuald. in Thesaur. Chron. ad an. Cit. ex Pighio in suo Hercule prod.*

LV. A devout Convert of a Monestery of the *Cisterians*, who had the Charge of the Mutton, and Sheep, having one Day devoutly received the Communion, went thence to his Flock, to look whether any disorder had happened there; and seeing a Wolf returning to the Wood loaded with one of his Sheep, the Fryer fell upon his Knees, and looking up to Heaven made the following Prayer: *O Jesus the good Shepherd, the Lamb of God that takest away the Sins of the World, whom I, (tho' unworthy) have this Day received, I recommend this Sheep to thee; do thou look to it which has been under my Keeping: For my Part, I see it safe put in your Hand, but I can no ways save it.* Behold a strange Thing! Upon this Prayer the Wolf leaves his Prey, without hurting or touching it. The devout Fryer, after he had rendered his Thanksgiving, brought back the Sheep to the Flock with great Joy. *P. Major in Spec. ex Hist. Euch. ex 20.*

LVI. A Priest of Ireland, travelling from the Province of *Ulster* towards *Media*, was forc'd to pass a whole Night in a Forrest together with a Boy, who went in his Company. And as they had lighted a Fire under a thick Tree, they perceived a Wolf near them, which spoke these following Words: *Be well assured, and fear nothing, since there is no Cause for it.* However the Priest, being afraid, conjur'd the Wolf in the Name of the Holy Trinity, to do them no Harm, and to declare what he was, and of what Country: Thereupon the Wolf answered him thus: I am of a certain Race of Men called *Offirians* (*Offirienfes*) from whence every 7 Years, by force of an Imprecation made by St. Noel the Abbot, two from among them, a Male and a Female, were constrain'd to leave their Country, (and losing the outward Shape of Reasonable Creatures) to live under the Hide and Shape of a Wolf: After which Term of Years, if they survived, two others were brought into the same Condition, and they return'd back to their Country, and resum'd their first Form.

I have not far from this Place my Wife in the Shape of a She-Wolf, that lies very sick, and I intreat you in Charity to go to see her and Comfort her. So the Priest following the Wolf went to see the She-Wolf, who was in the hollow of a Tree, and who saluted the Priest giving him Thanks for his Visit, and praising God for having obtained such a Comfort in the extrem danger she was in. After this she pray-

ed' his
Comm
Satisf
an Ho
tle aff
he had
to di
solatio
munica
the Pr
Night
to arri
de Nat

LVI
ly Sac
one pi
in his
narrow
Devil,
came a
ving lo
God d
for he
the Ho
tempte
ving to
mand a
ted. S

LVI
of the
the Ho
desired
Anthon
upon hi
withou
having
forth t
Name
tothy C
the Sai
sifted o
ving m
as we k

ed him to do her the Kindness that she might receive the Communion at his Hands, that so she might die with more Satisfaction: But as the Priest told her, that he had never an Host about him to do it, the Wolf that was gone a little aside, returned and shewed him a little Book, wherein he had some consecrated Hosts; and desired the Priest, not to disappoint his Wife of this last and important Consolation; and tho' with some Apprehension, the Priest communicated the sick She-Wolf; which done, the Wolf brought the Priest back to his Fire, and and stay'd with him all Night; and in the Morning he shew'd him the nearest Way to arrive at the Place whither he was to go. *Nieremberge. de Naturis Mirac. in Europ. Lib. 2. cap 42.*

LVII. St. *Annon* Archbishop of *Colen*, celebrating the Holy Sacrifice of the Mass; as he had broken the Host, and let one piece of it fall into the Chalice, holding the other piece in his Hand, began to consider its greatness, and his own unworthiness and baseness. Mean while, by the Art of the Devil, a Fly spotted with divers Colours, flying about came and took away a piece of the Host. The Saint perceiving it resented it with great Sorrow and Tears: But God did not suffer him to lie long under his Affliction; for he constrain'd the Fly to bring back the same parcel of the Host, and put it on the Altar, and when the Fly attempted to fly away, was there stop'd immovable as deserving to be burnt; and it was so done by the Saint's Command as a Punishment for the Indignity it had committed. *Surius ad 4 Decemb. Novarini in Agni Euch. n. 802.*

LVIII. St. *Anthony* of *Padua* (disputing one Day with one of the most obstinate Hereticks that deny'd the Truth of the Holy Sacrament) drove him to such a plunge, that he desired the Saint to prove this Truth by some Miracle. St. *Anthony* accepted the Condition, and said he would work it upon his Mule. Upon this the Heretick kept her three Days without eating and drinking; and the third Day, the Saint, having said Mass, took up the Host, and made him bring forth the hungry Mule to whom he spoke thus: *In the Name of the Lord I Command thee to come and do Reverence to thy Creator, and Confound the Malice of Hereticks.* While the Saint made this Discourse to the Mule, the Heretick sifted out Oats, to make the Mule eat: But the Beast having more understanding than his Master, (and for ought as we know, more than the Saint too,) kneeled before the Host

Host, adoring it as its Creator and Lord. This Miracle comforted all the Faithful and enraged the Hereticks, except him that had disputed with the Saint, who was converted to the Catholick Faith. *Wadingus in ann. Minorum.*

LIX. In the Year 1453. this following Miracle did happen on the 6th. of June. A War being raised in *Piedmont* between the *Savoyards* and the *French* about certain Merchants Goods that had been detain'd at *Juigitie*; and the heat of the War encreasing, the Place was taken and left to pillage: So a Soldier entred into the Church and carried away the Tabernacle of the Holy Sacrament where he had a consecrated Host; and having hid it in a Pack, march'd towards *Turin*. But when he had arrived at the Gate of *Suse*, the Mule that carried the Goods and the Booty, fell down to the Ground near the Church of *St. Silvester*. The Pack where the Host was, opened of it self, and the Host came forth, and flew up into the Air, accompanied with Splendor and casting forth Rays like the Sun. This Wonder having been seen by a venerable Person called *Bartholomew Loconi*, this gave presently Notice to the Reverend Father in God *Lewis Homognano* Archbishop of *Turin*: who without delay came there with the Cross and the Clergy in Procession, and kneeling down, and putting the Chalice under the Host which still was in the Air, the Host came down into it, they carried it with great Respect and Solemnity to the Cathedral Church, where there was set up for it a Rich and Artificial Tabernacle which continued to the building of a new *Doom* to perpetuate the Memory of the Fact. There was also built a Chappel of the Holy Sacrament in the foresaid Church of *St. Silvester*, where this Miracle is to be seen painted, and there was at that Time established a Brotherhood of the Holy Sacrament. This Miracle is reported by *Nicholas de Laghi Tract. 1. Diff. 9. cap. 93.*

LX. In the Life of *St. Boniface* the Apostle of *Germany* is reported, That the Saint, being one Night detain'd in the fields, was constrain'd to lodge in a Tent, which he carried with him upon such Occasions. He spent all the Night in Prayer surrounded by a Celestial Light on every Side, in which Light *Saint Michael* appeared encouraging the Servant of God to labour without ceasing in the Conversion and Salvation of Souls. In the Morning, giving over his praying, he would celebrate the Mass to the honour of the Memory;

Mem
votion
ready
told
reply
Years
feed
again
saw a
toward
to see
dressed
full,
to cast
in the
ter, &

LX
ports
ing ve
Sacram
Feather
and in
Monk,
all a
Bird o
singing
which
the C
Heaven

LX
ny Spa
to St.
Dung
thing
lished
with I
rows
any br
immed

LX
mindin
on the

Memory of this Archangel, which he did with great Devotion. The Mass ended, he ordered his Steward to make ready a Dinner in the same Place: But as the Steward told him, that he had nothing to set on the Table; How! reply'd the great Apostle, he that fed his People forty Years in the Wilderness, has he nothing wherewith to feed his Servant, and his Attendants? Then he ordered again to lay the Cloth on the Table, and immediately he saw a great Bird descend from Heaven, and came flying towards him, holding in the Beak a large Fish, sufficient to feed that Day the whole Company: So the Fish being dressed, and all the Attendants having eaten of it to the full, the Saint ordered to gather up the Remainder, and to cast it into the River, saying, Let the Fishes that live in the Water, partake of that which came out of the Water, &c.

LXI. *Petrus Sutor.* in *Chron. Cartus.* Lib. 5. c. 33. Reports of a certain Monk of the *Carthusian* Order; that, being very ill, and past Hopes of Recovery, he received the Sacrament; and immediately after, a Bird decked with fine Feathers, came through the Window into his Chamber, and in the Presence of the Fryers which assisted the dying Monk, began to sing so melodiously, that it seemed to them all a Paradise; some of them endeavoured to turn the Bird out, but all was in vain; for the Bird continued his singing, till the Servant of God had yielded his Soul, which when it went out of his Body, the Bird quitted the Chamber, and accompanying the Soul, conducted it to Heaven.

LXII. *John Herlot* a Dominican Fryer reports, that many Sparrows having built their Nests in a Church dedicated to *St. Vincent* the Martyr, they not only defiled it with their Dung but also disturbed the divine Office. And as it was a hard thing to drive them away, the Bishop of the Place published an Excommunication against them, threatening them with Death. After the Sentence was passed, all those Sparrows quitted the Church. It was also observed, that if any brought one of these Birds into the Church, it died immediately. *Serm. 79. de tempore.*

LXIII. In the Diocese of *Casal* in *Piedmont*, a Hunter, minding more his Pleasure in that Sport, than to hear Mass on the Martyr *St. Defendans*'s Day, indeed killed some Partridges;

ridges; but as they were put into the Pot to be boiled, they came out and flew away alive, leaving the Hunter in the Dark, and deprived of the Contentment of filling his Belly; with the Loss also of the Merit he might have got, by hearing the holy Sacrifice of the Mass. *Bollandus in actis SS. Januarii, 2 diem.*

LXIV. The Curate of *Alboraya* of the Kingdom of *Valencia*, in *Spain*, carrying the holy Sacrament to a sick Person of *Almacora*, which was a dependant joyned to his Curacy; as he passed over a Brook, such a Torrent of Waters came down upon him, that he lost the Custody of the holy Sacrament fall, and saved himself. At his return to *Alboraya*, he told the Inhabitants what had happened to him; and so one with all speed ran to the Place, but he found only the Custody without the Hosts: But a certain Fisherman told him, he had seen two great Fishes, each of them carrying a Host in its Mouth. The Curate being told of it, went in his Surplice and *Stola* with the Chalice in his Hands. O Wonder! As soon as the Curate prostrated himself before the Fishes; they surrendered themselves to him with the Hosts, which he received in the Chalice with great Reverence: In memory of which, the Chalice is to be seen at *Alboraya*, and the Custody at *Almacora*. This whole History is painted at the great Altar of *Almacora*, erected under the Title of the most holy Sacrament. As *James Bleda* says, in his Book of the *Fraternity of the holy Sacrament, erected at the Minerva in Rome. Mirac, 18. pag. 89.*

LXV. Whilst the Heresy of the *Albigenses* infected all the Province of *Narbona* in *France*, an Heretick persuaded a certain Fisher-man; that if he would thrive in his Calling, he should go to receive the Sacrament, and keeping the Host in secret, to give it to a Fish that he might eat it, which he did accordingly. Mind now the Miracle. Twenty Years after, when this Heresy was extinct, the Fisherman (seeing that the Festival of our Lord's Body was celebrated with so much Pomp and Magnificence) repented of the Sin he had committed, and confessed it to the Curate, who deny'd him Absolution, saying, That this Case was reserved to the Bishop: But the Fisherman swearing, said, By G---d, I will go to confess no more. After a while, the poor Man went towards the River where he had committed this Sacrilege; and, as he looked on every side, behold, he spied

ed on
his M
he gav
quain
Priest
with
who,
Parish
Id. B/
monibu

LXV
St. Ma
to affor
the Shi
they p
they w
and se
Sacram
to the
whence
lent hi
Permiss

LXV
Corpore
ports,
that G
vil, t
her Co
horted
many l
be Infl
withsta
Trial.
ment,
went a
all tog
the Ho
The
put it
turned
the Ho
her Op
a Hole

ed on the other side of the River, a Fish with the Host in his Mouth. (Observe, that this was twenty Years since he gave the Host to the Fish) immediately he went to acquaint the Parish Priest with this Wonder, and, both the Priest and the Man coming to that Place, the Fish came with great Humility, and gave the Host to the Priest, who, in memory of this Miracle, kept half of it for the Parish, and sent the other half to the Cathedral Church. *Id. Bleda i. Mirac. 104. p. 191. and Lanuza in suis Sermonibus.*

LXVI. *Surius* reports in the *Life of St. Malo*, That *St. Malo* being upon the Sea on Easter-Sunday, prayed God to afford him the means to celebrate the Mass, that those of the Ship might hear it: And when he had thus prayed, they perceived a little Island in the middle of the Sea; so they went down upon it to the Number of 180 Persons; and setting up an Altar, *St. Malo* said Mass, and gave the Sacrament to a great Number. This done, they went into the Ship, and the Island sunk to the Bottom; from whence they concluded, that the Island was a Whale, that lent his Back to celebrate the Mass on it, and this by God's Permission, or Command, to satisfy the Saint's Desire.

LXVII. *Henr. Instit. p. 1. Serm. 9. Biga salvis in festo Corpore Christi Prompt. Discip. Exem. 33.* L. E. faithfully reports, That a certain Woman, not being able to believe, that God was in the Sacrament, was tempted by the Devil, to make a Tryal to satisfy her Fancy; and tho her Confessor, and also *Albert*, Bishop of *Perusia*, had exhorted her to yield to the Publick Belief approved by so many learned and vertuous Persons, without desiring to be Instructed and Confirmed herein by a Miracle, notwithstanding she was led away by her Fancy to make the Trial. Therefore she went one Day to receive the Sacrament, and having taken the Host out of her Mouth, went and threw it into the Hogs Trough; but they being all together, instead of opening their Mouths to swallow the Host, they kneeled down to adore it.

The unhappy Woman then, took up the Host, and did put it on the Spit to roast it at the Fire; and as she turned the Spit, perceived Drops of Blood falling from the Host: But for all that, she continued obstinately in her Opinion; and fearing to be discovered, she digged a Hole in the Ground and there buried the bloody Host:

buz

But still perceiving that the Blood bubbled out of the Earth, and ran like a Spring, her Heart was softened, and believing the Real Presence, she went to the Bishop of Perusia, and confessed her Errors, and so converted to the Roman Faith, lived and died in it to the Shame of all the Heretics, &c.

LXVIII. St. Gregory the Pope tells us, *Dialog. Lib. I.* That St. Boniface, while he was a Child, standing at the Door of his Lodgings, perceived a Fox turning away with an Hen in his Mouth, the Child went immediately to the Church, and placing himself before the holy Sacrament, made this following Prayer: *Lord, I beseech thee to preserve the Chickens which my Mother feeds in her Back-yard to maintain her little Family.* Having done this, he returned to his Lodging, where the Fox appeared again with the Hen in his Mouth, and laying it down, fell down dead at the Feet of this Child, &c.

LXIX. The Blessed John de Rieti, a most excellent Augustinian Fryer, had a particular Devotion to hear as many Masses as he could possibly, out of reverence to the holy Sacrament of the Altar. See now the Recompence which our Lord made him. A few Days before his last Sickness, a Nightingale came every Day to sing her warbling Notes under his Window: And being asked, What was the meaning of this? He answered, That it was the Spouse that invited him to the Banquet of the Lamb. Also a few Days after, hearing Mass, he saw an extraordinary Light, which continued all the Time of the Sacrifice, which he took for a Star that was to conduct him to Heaven. At last he fell sick, and having been armed against Death by receiving the Sacraments, and repeated those Words of the Apostle: *I desire to be dissolved, and to be with Christ,* he left the Earth, that he might partake of the Banquet of the Lamb to which he was invited. *Simplician de S. Martin, in the History of famous Men of the Order of the Hermits of St. Augustin.*

LXX. The Blessed Francis de Fabriano, a Franciscan Fryer, saying Mass one Day, as he was come to the Communion, and took off the Cover of the Chalice, he perceiv'd there a little Scorpion: And tho' he could have kept himself from all Danger, observing the Rules prescrib'd for such Cases, calling to Mind the saying of Jesus Christ to his Disciples,

Disciple
them.
ragiou
mous
over,
right
Blood,
him
De Lag

LX
Nayari
which
Ruins
flood
King
but wh
became
knowle
Man a
shalt
the U
Occas
St. An
Roder.
cap. 2

LXX
admira
Vesper
is a F
this fo
Evange
Compa
mands
his Bu
shewed
Fratern
to foll
Village
after v
he com
in Pro
Feast b
lumes

Disciples, If they drink any deadly Thing, it shall not hurt them. Banishing all Fear, and overcoming all Horror, courageously swallowed the Consecrated Wine with the venomous Animal in it. But, O Wonder! When the Mass was over, he sent for a Surgeon, who opening a Vein in his right Arm, the little Scorpion came out alive with the Blood, without doing the holy Man any Harm, or putting him to Pain. *Wadingus, Tom. 3. ad Ann. 1312. n. 7. De Lag. tr. 6. c. 13.*

LXXI. In the Year 1032, *Sancho*, the aged King of *Nayarra* and *Castille*, going a hunting, pursued a wild Boar, which running from him, went to a Sanctuary among the Ruins of the Church of *St. Anthony* the Martyr, and there stood against the Altar, as in a Place of Safety; and the King entering suddenly, lifted up his Sword to wound it; but when he thought to discharge his Blow at it, his Arm became stiff, so that he could not use it: Therefore acknowledging his Fault, (since Churches are Refuge for Man and Beast, according to *David*, *Psal. 35. Thou Lord, shalt save both Man and Beast*) Immediately he recovered the Use of his Arm by a Miracle. This Prodigy gave an Occasion to King *Sancho*, not only to repair the Church of *St. Anthony*, but also to cause a Town to be built there, *Roder. Tolet. Lib. 6. Regum Hispan. cap. 6. Rod. Sancina cap. 25.*

LXXII. In the Town of *Brosia* in *Spain*, may be seen an admirable Miracle, which continues to this Day on the Vespers and Day of *St. Mark* the Evangelist. In this Place is a Fraternity of *St. Mark*, to which Heaven has given this following Privilege, *Viz* That at the Feast of this holy Evangelist, the Fraternity makes choice of one of their Company, whom they send into the Fields, where he demands of the Man of the *Vacala*, or Neat-herd, which of his Bulls is the most wild? And after the *Vaquero* has shewed him the fierce Bull; the Brother appointed by the Fraternity, commands the Bull, in the Name of *St. Mark*, to follow him, and like a tame Lamb follows him to the Village, and is present at Vespers on the Eve of the Feast; after which he returns to the Meadows, and the next day he comes of himself to Mass, and after Mass, he marches in Procession, and suffers the Boys to touch him. This Feast being over, the Bull goes back to the Herd, and resumes again his Fierceness. *P. Bibero in append. Solem. Sap. Conviviu.*

Convivii. As to this, with Submission to P. Bibero, I must tell him, that what he reports of the Bull is a Lye: For I am a Spaniard, and am sure there is no such thing.

LXXIII. In the Convent of St. Catherine, in the Province of *Valencia*, a Lay-Brother called *Assensio*, one of great Faith and Devotion towards the holy Sacrament of the Altar, took care of a little Garden of Flowers, which he made use of to spread before the holy Eucharist. On the Eve of *Corpus Christi*, he went into his Garden, and observed the Flowers very fresh, but in the Morning he found them consumed, and eaten up by the Worms. In this Streight he ran to the holy Sacrament, and after he had adored it, and prayed to deliver him from such an Affliction, he went again into the Garden, and found it all smiling with fresh and fair Flowers, and the Worms dead on the Ground. *Franc. Gonzaga de Breg. and Rög. Seraph. S. Franc. 3. p. in Prov. Valent. Con. 12.*

THE LICENCE.

T Hese Histories taken out of Catholick Authors, and containing nothing contrary to Faith or good Manners, may be made publick. Given at Lille, June 20. 1672.

R. Du Laury, Provost of St. Peters.

I have given you a faithful Copy of these Miracles Reported, Printed and Published by Roman Catholick Authors: and I could relate many others of the same sort, which I omit for fear of being too tedious to the Reader. When I first began to copy them, I did design to make some Reflections on them, but upon second Thought, I found, they would swell up this Volume over and above my Promise, so it seemed proper to leave the Reflections and Remarks to the Reader, who may easily know, by what is said, the Ignorance of the Romans, in believing these and other nonsensical Stories, and the Assurance of the Author in publishing them.

I am sure, that no Man of Sense among them do believe such Forgeries, but at the same time, they are to be blamed for not opposing such insolent Lies and Cheats: Those Learned (I am speaking of, that read these Stories, and are no less surprized in their Hearts, at such publick Insolences, as we are ourselves; and, notwithstanding they dare

Shall not speak against it) will say, That the Account and publishing of such Tales is only to excite the Ignorant People to keep up their Devotion for the holy Sacrament of the Eucharist; and to oblige them to bestow continually their Offerings and Riches to the Churches and Images, (or rather to Priests and Fryers) that so the Temple of God, and his Saints, might be had in Respect and Veneration.

Nay, some among them, especially of the Clergy, say: Let the Ignorant People believe these and the like Stories, and if they are Fools, let them pay for their own folly, since we get clear Profit by it; for if it was not for the Multitude of Fools and Ignorant People amongst us, it were Impossible to find ten learned Men in the Romish Church.

Indeed these sort of People say the Truth; but at the same Time they give us ground to draw some Consequences against them, which may be a Light to the Common (or as they call them Ignorant People.

The first is, *That in the Land of the Blind People he that has one Eye is a King.* I mean by this Saying; That the Romans generally speaking of the Laity, are quite Ignorant and Blind in Point of Religion, and that the Priests (I mean some learned Priests and Fryers) are the Petit Kings with absolute Power over the People. These Learned are blind of one Eye; for they can see some Errors and Superstitions of their Religion, but they do not see them all or to speak the Truth.

Secondly. Because their Religion is grounded in Covetousness and Avarice; and tho' they have an insight of the Errors of the Romish Church, and the Practices thereof are against their Consciences: Notwithstanding all this they go on in the Way of darkness for the sake of the Riches they get by the Ignorant, whom they endeavour to keep, under the Shaddow of Religion, in gross Ignorance and Error. I could extend my self more upon this Subject, but Time forces me away to the other Sort of Miracles, which will discover not only the Avarice and Covetousness of the Romish Priests and Fryers; but also their Wickedness, and helish Inventions with which they delude and cheat the common Laity, &c.

CHAP. II.

Of other Kind of MIRACLES.

THERE is among the *Romans* a Book called *Flos Sanctorum* containing the Lives of all the Saints which are revered, and whose Memory is celebrated in the *Romish Church* throughout the whole Year. This Book gives an Account of all the Miracles wrought by such and such a Saint: And I believe, this Book to be (in their way) the Truest of all, if Truth can be found in it. But besides this Book there are many others which contain the Life of a single Saint: viz. One in Folio containing the Life of *St. Nicholas de Tolentino*: Another that of *St. Francis*; another that of *St. Thomas de Villanueva*, &c. And as every Religious Order hath many Saints, and there are Seventy Orders, the Reader may infer, how many particular Books there is among the *Romans*, which Hyberbolically, or rather Falsly give an Account of Miracles or Dreams of their Saints.

The Design of these Sort of Books are plain, (viz.) to amuse the People with this kind of Stories, and to keep them Ignorant and Blindly devoted to their Saints. Indeed this Sort of Books are mighty Necessary to Support Priest-craft for without them People would not be so easily imposed upon. And this is the Reason too that the *Romans*, most commonly, are so Ignorant; for if we ask them, what Sort of Books they have read? they will Answer, That they have read many admirable Books; Example, the Life of *St. Frontonia* of *Polonia*, *St. Lucia* &c. And if any Body would talk with them of the Holy Scripture, or of any other History, they would think this to be a Fable. For Confirmation of this I will sincerely and with great Joy say of my self, That in the 25 Years I was in that Communion all my Learning was *Latin*, a little *Philosophy* and Scholastical Divinity. I read only *Virgil*, *Ovid*, *Cicero*, and *Terentio*; and now and then upon Necessity *Silyria*, *Cornelius*, *Tirinus* and most commonly Books of Devotion and Miracles, which Were a great Help to me to form a Panagyrick Discourse full of Nonseuse, and Lies. When I left my Country I was quite Ignorant, and have learned more in these Countries in a little

the Ti
this p
convers
Now
was de
But suc
nual B
I have
jest, b
some P
ing T
up for
the Ro
Wonde
I ha
list'd
doubt
as follo
For
ground
Priests
I will
Popish
fully ta
The
Conver
all as
discove
and by
Of
Nun, m
Stephen
all he
dedicat
Paris
Book
Mantle
of Tho
ing tow
ched
holder
under
Knees:
Beads
this.

the Time, than in 25 Years in Spain; for which I make this publick Acknowledgment to those Gentlemen I have convers'd with both in England and in Ireland.

Now I come to the main Subject of this Chapter, which was designed for the Miracles wrought by several Saints: But such Miracles being printed in the *Flos Sanctorum* a Manual Book among the Romans of this and other Countries: I have not thought proper to spend my Time on this Subject, but to hasten to the pretended Miracles wrought by some Persons while alive, as a more instructive and astonishing Thing, and that will shew the tricks of those that set up for Saints in this sinful World, and the Ignorance of the Romans in giving Credit to such Dreams and fabulous Wonders.

I have pitch'd upon the following Account, as on one published by Authority, and that will banish all manner of doubt out of the Reader's Mind and Heart; and which is as followeth.

For Confirmation of what I have said, That the Papists ground their Religion in false Miracles invented by their Priests and Fryers, and wrought by the Art of the Devil; I will here set down a most true History delivered in the Popish Books, out of which the following Account is Faithfully taken.

The Case is of one *Maria dela Visitation* Priorefs of the Convent *dela Anunciada*, who was thought and believed by all as holy, and when hypocracy and false Miracles were discovered, and she publickly condemned as we shall see by and by.

• Of this *Maria dela Visitation*, who was called the holy Nun, many have written, amongst whom there is one *Stephen de Lusignan*, a Dominican Fryer, who Collecting all he could get, to extole her, composed a Book in French, dedicated to the Queen of France, and was printed at Paris by *John Bessaut* in 1586. In the begining of the Book she is pictured like a Dominican Nun with a black Mantle and a white Coat: On her Head she had a Crown of Thorns: The Crucifix on high set over her, and falling towards her with Rayes from the Wounds which reached to the Feet of the Nun; and to a Heart which she holdeth between the Fingers of her Right Hand: A Dragon under her Feet: A Dominican Fryer before her on his Knees: A Secular Man and Woman by him; and a pair of Beads hanging at her left Side. The Title of the Book is this.

The

The great Miracles of the most holy Wounds, which this present Year have happened to the Right Reverend Mother, now Prioress of the Monastery de la Anunciada in the City of Lisbon in the Kingdom of Portugal, of the Order of preaching Fryers, approved by the Reverend Father Lewis de Granada, and by other Persons worthy of Credit; as shall be seen at the End of the Discourse. In Paris by John Bessaut, 1586.

The Epistle Dedicatory are as follows.

To the Most Christian Queen Luisa de Lorena Queen of France,
Mirror of all Virtue, Godliness and sweetness: Health.

Madam,

HAVING seen your Majesty most devoted to the most Holy Sacrament of the Altar, and to the Evangelical Doctor St. Thomas of Aquino, in whose Chappel you have instituted every Month a solemn Procession to carry the Holy Eucharist, and a Mass to be Sung by all the Religious Fryers of Oler College: and having considered, that every Man of any worth endeavour to offer you most pleasing Things: I (tho' the least of them) am also willing to be one of them. Therefore, having found certain writings printed in divers Cities, I have collected, and put them all together, in which I have found the greatest Miracles, that ever God Almighty in our Times, wrought in the Person of a most Noble, most Vertuous, and most Religious Virgin, Mary dela Visitation, Prioress dela Anunciada of Lisbon in the Kingdom of Portugal, most devoted to the Holy Sacrament and St. Thomas de Aquino: by whose Merits and Intercessions, she has deserved to have Visibly for her Husband Jesus Christ crucified and his five most holy Wounds: By which means his divine Majesty doth continually divers Miracles, which in this Book I humbly offer to your Majesty to the End, that you so much the more fervently may follow and continue these Devotions, which you have begun: And that it would please your Majesty to accept of this most holy Virgin, a special Servant of our Lord that by her Merits and Intercessions your Majesty may obtain what you desire, as well concerning this whole Kingdom, as all Christendom besides. And I for my Part,
Madam

Madam,
sireth, v
of St. I

This
says, gi
sets dov
F. Anto
in Rom
shew it
of Marc
with Li
Placent
saith Lu
In th
was sai
Years o
and at
Time,
Virgin,
Wife, f
I have
Mercy l
he still
ees, spe
with an
appeare
with St
with St
no, &c.
to help
of every
Spiritui
to Tlee
In th
nicate
other N
comman
Nuns;
ently fo

Madam, beseech God to grant that which your Majesty desireth, with a most happy and long Life. From the Convent of St. Dominick at Paris the 20 of August 1586.

Your most humble and Obedient Servant,

F. Stephen de Lusignan of the Order of St. Dom.

This *Lusignan* to give some of his Authority to what he says, gives Account in his Book of three Letters, which he sets down Word by Word. The first is from the Provincial, F. Antonio dela Cerda sent to F. Ferdinando de Castro Proctor in Rome for the said Province of Portugal, that he should shew it to the Pope. The Date is from Lisbon the 14th. of March 1584. This Letter translated into Italian, was with Licence of the Holy Inquisition printed in Rome and Placentia, and afterwards translated into French. All this saith *Lusignan*.

In this Letter, which was to be shewed to the Pope, it was said in Page 8. Mother Mary dela Visitation at 11 Years of Age entered into the Monastery dela Anunciada, and at 16 Years made Profession of a Nun: In which Time, our Lord Jesus Christ appeared to this Religious Virgin, to Recompence her Merits, And took her for his Wife, saying to her the Words of the Prophet *Jeremiah*: *I have loved thee with an everlasting Love: Therefore with Mercy have I drawn thee.* And from that Time forward he still appeared to her, granting her many particular Graces, speaking and conversing with her, as one Friend doth with another; as God talked with *Moses*: And often he appeared unto her accompanied with an Host of Saints, viz. with St. Mary Magdalene (whom he often called my Fair) with St. Dominick, Thomas of Aquino, St. Katharine de Sena, &c. Other Times he appeared alone and very familiar to help her to say the Canonical Hours; and at the End of every Psalm she used to say, *Gloria Patri, & Tibi, & Spiritui Sancto*; that is to say Glory be to the Father, and to Thee, and to the Holy Ghost, &c.

In the 9th Page he says, Her Custom was to Communicate and receive her Creator, during which Time the other Nuns saw her in a Trance, till her Ghostly Father commanded her to go to the Communion with the other Nuns; and then returning to her self, went most obediently forward to accomplish the holy Mystery, &c.

Page 10. He saith, speaking of her great Charity, That there was a Nun in the same Monastery very weak, and would not eat any sort of Meat, saying that all was poisoned, and in this Frantick Humour she kept her Teeth shut, by which means her Lips and Jaws were covered with Filth and Matter. This religious Nun, *Mary de la Visitation*, having Compassion of this poor frantick Nun, and moved with fervent Charity, went to see her; and praying her to eat a piece of Bread, told her, it had no Poyson. The Sick Person answered, If you will eat of the same Bread, and bite in the same Side that I shall bite with my Jaws (which were Cankered) then I will believe that the Bread hath no Poyson, and that it is good Bread. Then *Mary*, full of Charity, enforced herself, and with a strong Heart, promised to do it; and so she did it with incredible Chearfulness. But Oh! Wonder! as soon as she did eat, our Lord appeared unto *Mary* and told her, That for so charitable an Act, he would heal the sick Person, and accordingly she was made whole.

Page 11. he saith, That as often as she heard the Bell, which accompanies the holy Sacrament carried to the sick, she kneeled down on the Ground, and immediately was wrapt up in a Trance, as witness the Nuns of the same Monastery. And that on *Wednesday* of the holy Week, she went into the low Choir, where the Nuns thro' a Window did receive the holy Communion at the Hands of their Confessor, who is on the outside; and seeing that there was not a Consecrated Host left for her, she began to pray and intreat with Tears, the Grace of our Lord Jesus Christ, that she might Communicate, &c.

And a little after, the holy Place where the Body of Christ is kept, opened of itself, and offered a Host to this most religious Woman, which she with great Devotion and Humility received.

Another time on *Innocent's Day*, another-like Miracle happened unto her, *Viz.* That Jesus Christ crucify'd appeared unto her all shining, from whose Right-side issued a Beam of Fire, which struck upon the Left-side of this religious Nun, and left in her Flesh a Mark as large as the stroke of a Lance, and this Wound on certain Days openeth, from whence issue certain Drops of Blood; and she feel-eth (as she says) great Pain. The Divine Majesty has shewed these Wonders, since she was made Prioress, which was in the Year 1583 in the begining of *July*, &c.

Pag
her en
with a
which
is in
Last
March,
Saint,
cial; a
togethe
most
Favour
praying
Mattins
Christ
with h
of bloo
Palms
a round
of At
these V
me; to
whom
Fr. Gas
the King
fessor
wards

The
sent to
March,

First,
Wounds

Second
great Pa
that the

Third
for sever
ria's Ho
Crown
and tha
of the
Friday a

Pag. 12. When she was in her Cell at Prayers, the Nuns saw her environed with Brightness, and lifted up into the Air with a great Light, which issues from her Breast and Face, which signifies the great Charity and Love of God which is in Her.

Lastly, on the Day of *St. Thomas de Aquino* the 7th of *March*, 1584. being advised by Jesus Christ and the said Saint, she communicated this Vision to the Father Provincial; and being by him exhorted thereunto for nine Days together; first, confess herself, and afterwards received the most holy Sacrament. In these Days God shewed many Favours with much Brightness by Night, *Viz.* As she was praying in the Choir on the said Feast of *St. Thomas*, after *Martins*, between four and five in the Morning, Jesus Christ Crucify'd, gloriously shining, appeared unto her with his five most holy Wounds. The Wounds and Marks of bloody Colour remained in her, not only within the Palms of her Hands and Feet, but without too; the one in a round Figure like to a Nail, answering the other, &c.

At the End of the Letter, the Father Provincial says these Words, Some of my religious Fryers I brought with me; to give good Testimony of what I have said, amongst whom he mentions *Fr. Antonio de la Cerda*, Provincial; *Fr. Gaspar Leiton*, Regent of the College, and Preacher to the King; *Fr. Lewis de Granada*, and *Fr. Pedro Somer*, Confessor of the most Eminent *D. Henry*, Cardinal, that afterwards was King.

The Second LETTER is from *Fr. Lewis de Granada*, sent to the Patriarch of *Valencia*, dated *Lisbon* the 18th of *March*, 1584. The principal Points are these.

First, What is said in the first Letter concerning the Wounds.

Secondly, That for five or six Days after, she endured a great Pain, during which time, when she walked, she thought that the Soals of her Feet did tread upon Nails.

Thirdly, That she told the said *Lewis de Granada*, that for seven Years together every *Thursday*, at the *Ave Maria's* Hour, she had felt in her Head, all the Pains of the Crown of Thorns, insomuch that the Blood issued forth; and that she had in her Head some small Pricks and Holes of the same Thorns; and that the Pains continued till *Friday* at the same Hour.

Fourthly. That she had at a certain time a Desire to receive the Sacrament, at which time she saw, in Spirit, St. John the Evangelist saying the Mass; which ended, an Host came from the Altar, and entered into her Mouth, &c. All this which I have written (saith Fr. Lewis de Granada) she herself told me: And I should write much more, if I would relate all the marvellous Things, which our Lord wrought in this precious Soul; &c.

The Third Letter is from the same Provincial Fr. Antonio de la Cerda, sent to Fr. Ferdinando de Castro Proctor in Rome for the Province of Portugal, Dated Lisbon the 30th of March, 1585. Thus it runs.

Since your Departure from this City, it has pleased our Lord, from Day to Day, more manifestly to declare, how highly he esteems *La Anunciada*: For Infinite are the Mercies of God, as well Corporal as Spiritual, which by her Means, he hath wrought in these Parts; and which hath been the Cause that many Gentlemen hath been moved to become Fryers, to whom I have myself given the Habit.

The Fame of her Miracles hath gone so far, that it is come to the *Moors* dwelling in *Alvalady*; and three of them are come to see the Prioress, for they could not believe so great Miracles as were reported of her: And from thenceforth the holy Spirit inwardly moved and fired their Hearts with a Desire to see the Servant of God. And so much this Desire increased daily in them, that one Day (not acquainting one another with their Design.) They departed all three from *Alvalady* for this City of *Lisbon*, and came to seek me in this Convent, saying, That they knew not what it was which so much had moved and burn'd them with so fervent a Desire to see the Prioress; and while one of them told me these Things, the other came in, and afterwards the third: And when they met all together they understood, that they all demanded one and the self-same thing, seeing themselves inflamed with one self-same Desire. I carried them then to the Monastery *de la Anunciada*, and went into the Parlour, and I sent word to the Prioress, that I did want to speak with her. She came presently, and the three *Moors* were fast by me when we spoke together. She lift up her Veil to talk with me; and scarcely had the three *Moors* seen her, when they fell to the Earth, in such manner, that it was needful to help them up again. As soon as they got up, and look'd on

her Face
Word
fixed
did not
her face
what to
Hav
which
swered
could be
pleasing
ned her
they by
at last

I ga
upon m
long w
confesse
seen, ne
upon th
Fame
great M
them B
give th
calling
Thomas
they cor

The
is this:
Lips, a
the Day
The La
her a st
used to
it upon
they sho
The La
if she sh
the Pow
Servant
God, an
up early
without
lower.

her Face, they kneeled down again without speaking a Word; but lamenting without ceasing, having their Eyes fixed on the Priorefs. And when I asked them, why they did not speak to the Priorefs? they said, They saw in her so great and admirable Things, that they knew not what to speak.

Having thus said, they besought the Priorefs, that he which was by her might baptize them; to which she answered, That if they were willing to be Baptized, they could be Baptized by me, and that it would be mighty pleasing to her Spouse, Jesus Christ. This done, I returned home, taking the three *Moors* along with me, and tho' they by no means were willing to part from the Priorefs, at last they submitted.

I gave an Account of all this to the Archbishop, who, upon my Report, sent for the three *Moors*, and I, taking along with me some of my Fryers, accompanied them. They confessed to the Archbishop, in our presence, that they had seen, near the Priorefs, Jesus Christ in Human Shape, set upon the Cross: Which Miracle was so admirable, that the Fame thereof stretched through all the Kingdom; and great Multitudes of People are come to this City to see them Baptized. The Archbishop sent to the Priorefs to give them their Names, which, at my Command she did, calling the first *Manuel*, the second *John*, and the third, *Thomas*; and so they were Baptized in our Convent, where they continue with us.

The second Miracle which the Father Provincial tells, is this: A Lady of Quality had a Canker in one of her Lips, and talking with one *Dona Vincencia*, told her, that the Day following the Surgeons were to cut the Canker. The Lady *Vincencia*, moved with Compassion, gave unto her a small piece of fine Linnen Cloth, which the Priorefs used to draw over her Side, saying, That she should put it upon her Canker; for she trusted in God, that when they should cut it, she should feel no Pain at all, &c. The Lady did so, and with great Devotion promised, that if she should find so much Good by it, she would publish the Power that God, thro' the Merits of the Priorefs his Servant had granted her. This Simplicity displeased not God, and he granted what she had demanded; for, rising up early the Day following, she found herself whole, and without any Sign where the Canker was, &c. and a little lower. Of all this, Instruments were made by a publick

Notary, by the Command of the most Eminent Cardinal, &c.

The third Miracle, which he reports is, That *Anna Rodriguez del Crucifixo*, of the Order of St. Francis, brought with her two pieces of a wooden Cross which the Prioress had given her. And going to visit one that was sick, demanded a little Water to drink: *Ann* took a Porcelan and put Water into it; and in the presence of them all, took a piece of the Prioress's Cross, and making the Sign of the Cross, cast it into the Porcelan; and the piece went down to the Bottom, and came up again several times. She gave of this Water to the sick Person, who finding a great Benefit by it, demanded more of it. Then *Ann* thinking that the Sick had swallowed the small Piece, cast in the other, which went also to the Bottom; and coming to the other, cleaved unto, and was joyned together with it: So that of those two was made a fair little Cross, which moved all that saw it, to very great Devotion. Scarcely had the sick Man tasted the second time of the Water, but he became whole and sound, and the third Day got up from his Bed, and went to walk through the City. Of this also was Information made by the command of the Pope's Legate. I could (says the Father Provincial) write many other Things.

Fr. Stephen de Lusignan, setteth down, for Conclusion, the Particulars, and principal Instructions which we draw from these marvellous Effects, declared in those Letters *Missives*.

I. The true He and She, Religious, are much pleasing to God.

II. Obedience, Charity, and single Life are Meritorious.

III. Virginity is a very pleasing Spouse of our Lord Jesus Christ.

IV. It is needful to reverence and honour the holy Images.

V. The Saints of Paradise are Intercessors and Advocates for us.

VI. It is needful to acknowledge the Real Presence of Christ in the Sacrament.

VII. The Passion and Death of Christ, by means of our own Works, are Profitable for us.

VIII. Miracles have ever continued in the Church of Rome.

At

A
O
Req
to b
Bel
Dom
the
this
So
Cardin
Sixtus

With
refs of
gin; a
We pra
Day, m
venly
Faithfu
Ring of
Popedo

You
Wheel,
as well
of her:
that ga
to be w
Hell po
lost? N
Contra,
with the
ons, Wi
At the
Examina
printed a
the Book

A
de la
Lisbon
against

At the End of this Book of the Holy Nun, was this.

Our Holy Father *Sixtus V.* through the Devotion and Request of the most Catholick King of *Spain*, has ordered to be made the Process of the Miracles of *Fr. Lewis de Beltran* in *Aragon*, one of the Fryers of the Order of *S. Dominick*, to put him in the Number and Catalogue of the Saints: And Blessed (which shall be another such as this, holy Nun.) Thus far *Stephen de Lusignan*.

So great was the Fame of this Nun's Holiness, that Cardinal *Albertus de Austria*, sent Information to Pope *Sixtus V.* to whom the Pope writ the following Letter.

With great Joy we have read the Virtues of the Prioress of the Monastery *de la Anunciada* of the most holy Virgin; and of the great Benefits which God has shewed her. We pray the divine Goodness, to make her, from Day to Day, more worthy of his Grace, and enrich her with his heavenly Gifts for the Glory of his Name, and Joy of his Faithful. Given in *St. Mary's* at *Rome*, Sealed with the little Ring of the Fisher, the 10th of *September*, 1584, and of our Popedom, &c.

Subscribed, *Antonio Prucha Badulini*.

You have seen this holy Nun in the top of Fortune's Wheel, for she was revered and esteemed as a Saint, as well in *Portugal* as elsewhere. How often it was said of her: *Blessed is the Womb that bare thee, and the Paps that gave thee suck.* She wanted nothing in this World to be wholly Blessed: But Oh! How great a Saint shall Hell possess? How great a Saint has the Church of *Rome* lost? Now that you have heard the *Pro*, pray hear the *Contra*. Let us take from her the Mask of Hypocrisy where-with she was covered, and let us discover her Abominations, Wickedness, Superstitions, Idolatries and Cheats.

At the End of the Year 1588, she was condemnaed. Her Examination, Tryal and Sentence were set forth in a Book printed at *Sevil*, in the Beginning of 1589. The Title of the Book was this.

A Relation of the Holiness and Wounds of Mother Mary de la Visitation, who was Prioress de la Anunciada of Lisbon, and that which was declared in the Sentence given against her.

Of this Book I shall mention the principal Points, and especially those that are nearer related to my Purpose. The Book begins thus.

Having committed the Verification of the Wounds and Holiness of *Mary, Prioress de la Anunciada*, of the Order of *St. Dominick*, to the most Reverend and Illustrious Archbishops of *Lisbon* and *Braga*, the Bishop *de la Guardia*, the Father Provincial of *St. Dominick's* Order, the Inquisitors of this City of *Lisbon*, and Doctor *Paulo Alfonso* of his Majesty's Council. The said Lords went to the Monastery upon the said Verification and Examination, by the Testimony of many Nuns in the said Monastery, which, with one Consent declared, That the Holiness of the Prioress was feigned, and the Wounds painted.

The Information ended, the said Prioress was brought before them; and they commanded her to swear upon the Mass-Book and Christ Crucify'd, and to say the Truth of what should be demanded of her: And that if she should do so, God should help her; and if not, the Devil should carry her away. Then the Lords asked her these two following Questions. *First*, How had she seen several times the Mother of God? *Secondly*, How had she the Wounds?

To these Questions she answered by the Oath she had made: That at nine or ten Years of Age, she entered into the Monastery; and after she had made Profession at 17 Years old, as she was praying one Day, it was revealed to her, that God would cherish her; and that another Day, as she was at Prayers, the Angel came and put a Crown of Thorns upon her Head, which wounded her; and many Days after, Christ Crucify'd appeared unto her, and of the Beams that issued from his Wounds, were those which she had imprinted: That Christ (whom she called Husband) often appeared to her, talked with her, and did help her to say the Canonical Hours; and that when she came to the *Gloria Patri*, &c. she used to say, *Gloria Patri, & Tibi*, &c. and not *& Filio*. Which having confessed this to her Ghostly Father, he told her, She should say so no more; but *Gloria Patri & Filio*, &c. as the holy Mother the Church says. And that she told her Husband, in a Conference, what her Confessor had advised her to do and say; and that the Husband answered, She should do what the Confessor had commanded her.

The

The
make
all wa
Truth
false;
had do
insisted
told th
left he
This
Nuns
Hands
feigned
hard w
she fell
cy, and
them
most d
Truth
ing the
means
The
Prioress
to spea
was to
holy;
and th
times
to the
head w
did seve
Then
Cloths
of the
she care
them w
the Wou
sons wh
those w
drew fo
ted.
The
in the
She an
observing

The foresaid Fathers then (seeing she endeavoured to make herself holy; and that the other Nuns insisted, that all was fabulous and feigned) persuaded her to say the Truth of the Matter; for it appeared to them to be all false; and that if she would ask Pardon for what she had done, they would have Compassion upon her. But she insisted, that there was no other Truth but what she had told them, as her Husband Christ well knew it: So they left her, putting off the Examination to another Day.

This being come, the Fathers commanded the other Nuns to take hard Sope and hot Water, and to wash her Hands and Wounds; and when they began to do it, she feigned to have great Pain, but after a while, by the hard washing, the Wounds were taken from her. Then she fell to the Earth, and began to weep and crave Mercy, and cast herself at the Feet of the said Lords, desiring them to let her alone, for she was much troubled and almost dead; and that another Day she would confess the Truth. So they left her in guard of the Nuns, charging them on pain of Excommunication, they should by no means leave her alone.

The Lords returned to the Monastery, and ordered the Prioress to be brought before them; and commanding her to speak the Truth, she said, That what she had done, was to oblige the World to look upon her as a Saint and holy; and that she had painted the Wounds on her Hands; and that as to those of her side, she had done it but three times with a Knife which she had in her Comb-box. As to the Crown of Thorns, that she had pricked her Forehead with a Knife till the Blood came out, which she did several times.

Then the Lords asked her, how she imprinted in the Cloths the five drops of Blood, which were (as she said) of the Wounds of her side? To which she answer'd, That she carefully took certain Holland Cloths, and painted them with Blood, and when they gave her some to touch the Wound of her side, she did cut them before those Persons which gave them in such sort, that they were like those which she had, and put them upon her Breast, and drew forth and gave them those which she had painted.

The Lords asked her, How she had painted the Wounds in the little Cloth which she gave to the Chief Moor? She answered, That the Moor being mighty watchful, in observing her, she drew the Curtain, as if she was ashamed,

that he should see her put the Cloth on her Breast, and then she with a Knife pricked her Fingers, and with the Blood printed the Cloth, and afterwards put it on her Breast, and drew it before them, and so all believed it was the Blood of her side.

Again, the Lords asked her, How she had put those Drops of Blood upon the Surplice of the Pope's Collector? She answered, That she put a Blister on her Hands, and took it away, so that the Blood came forth, and then she rubbed with her Hand the Surplice, which remain'd dyed with Blood.

She was asked, How she lift up herself, and how the Nuns saw her many times to shine in her Cell? To which she answered, That she kindled, in a Chafing-dish, a Fire with a small Light, and put before it a Looking-Glass, and the Light giving in the Glass, the Reflection of the Glass shined on her Face: And that she put her Feet upon Chappins, or Timber, which she had purposely provided; and that she sate so, that she seemed to be lifted up in the Air.

The Lords asked her, How she dared to receive the Sacrament every Day, being, as she had been in mortal Sin? She Answered, That she always trusted that our Lord would call her, in time, to Repentance; and that therefore she craved Mercy. Notwithstanding all this, they proceeded to take further Information; wherein the Nuns declared, that she, being one Day in the Chapter, was lifted up, and that there was a Place by her side, as if some Man should sit there. And as she was then asked by the said Lords, for what Purpose she did that? She answered, Did not you see that our Father St. Dominick, came thither to sit by me? Many other Things she owned, which I omit to avoid tediousness.

After all this, the said Lords assembled and examined the Allegations and Crimes; and being sure, that the said Prioress was guilty, they pronounced the Sentence against her, the 6th of December, 1588, in the Monastery of the Mother of God, of the Order of St. Francis, in the City of Lisbon. Then the said Lords ordered the Prioress to be brought before them, and the Sentence was read to her.

The 8th Day of the said Month, the said Sentence was publickly read in the Pulpit of the great Church, which contain'd the following Particulars, *Viz.* That the Prioress had feigned her Sanctity through Zeal, that Men should hold

hold h
nor inv
Imprison
fells not
in the
ver we
Voice i
that for
that the
(no no
Nuns
the shou
might p
they sh
Psalm
City,
wards
Cell, an
nonical
whom
whom
Picture
out; a
and oth
sitors,
were to
was the
Now
I will
tence o
drawn
per to
one in
upon D
Imagina
be no
But
tence,
false, f
myself
I do ac
set up
and fals
cies of
easily d

hold her as a Saint; and because she had not dealt with, nor invocated the Devil, they condemned her to perpetual Imprisonment; and that in five Years she should not confess nor receive, except in case of Necessity, and three Feasts in the Year, and in the Jubile: And that she should never wear Veil nor Habit, nor have any active, nor passive Voice in the Chapter, nor be elected to any Office: And that for five Years she should eat upon the Ground, and that the Fragments remaining should not be given to any (no not to the Poor) but be burned: And that when the Nuns were to go out of the Refectory or dining Place, she should lie prostrate on the Earth, that all the Nuns might pass over her: And that on *Wednesdays* and *Fridays* they should give her a *Discipline* during the time of the *Psalms Miserere*. And that she should be carried out of the City, to a Monastery of the same Order, 25 Leagues upwards of the River *Tejo*, where she should be confined in a Cell, and not go out of it, but to hear Mass and the Canonical Hours: That she was to talk but with one Nun, whom the Priorefs of the Monastery should name, by whom she might be instructed in the Faith. That her Picture upon the Wall of *Anunciada* should be blotted out; and that the small Cloths, with the five Wounds, and other Things of hers should be carried to the Inquisitors, or to the Provisor, or Curate of the Parish, who were to determin what should be done with them. This was the whole Sentence.

Now to advise those that truly desire to serve Christ, I will make some Considerations upon the Life and Sentence of this holy Nun. *First*, Concerning the Instructions drawn by *Lusignan* out of the Letters misfive; it seems proper to shew how false they are all in general, and every one in particular: For, not upon the Word of God, but upon Dreams, false Miracles, Illusions of the Devil, and Imaginations of a Cursed Hypocrite (who feigned herself to be no less than Christ) they have their Foundation.

But our Adversaries, having condemned by publick Sentence, all the Contents of the said Letters, as Things false, feigned, and hypocritically done, I shall not trouble myself with any farther Proof of their Falshood. Only I do advise them to seek for better Proofs, whenever they set up to prove their new Articles of Faith: For Dreams and false Miracles are out of fashion; and thro' the Mercies of God, our time is not as it was, when the Clergy easily deceived the People, and made them believe whatever

they lifted. Blessed be the Lord for the Light which he has given us, and give us Grace to draw near unto it: For the Servant that knows his Master's Will, and doth it not, shall be more punished than he that knows it not.

Besides this, there is nothing in the Instructions of the Letters Missive which is not sufficiently confuted in the Second Part, first Treatise, and in the Third Part, first Treatise. Our Lord when he began to preach his Gospel, confirm'd it with true Miracles; and when he died, he left to his Church the Gift of Working Miracles. *St. Mark in the last Chapter.* I should say, he left this Gift in some of the Faithful, for all had it not, as witnesseth *St. Paul 1. Cor. xii.* Wherein, reckoning the Gifts of the Holy Spirit, and how he distributeth them; says: *And to another are given the Gifts of holiness by the same Spirit. To another working of Miracles &c.* This Gift continued for some Time till the Doctrine was confirm'd, and then it ceased. Tho' God, using his Omnipotency, leaves not some times to do Miracles: but this is extraordinary and not common as then it was. The Antichristians now confirm their new and false Doctrine, with new and false Miracles, of which their Books are full.

Let us go on.

Concerning the five Wounds there is not one Word in the New Testament, nor in the antient Doctors, who for the space of 1200 Years lived in the Church of God, Neither the Apostles, nor the blessed Virgin had them; nor in all that Time any of the Saints had them: For the first who had them, was *St. Francis*. The Book of Conformities fol. 3, asks: In which of the Saints have the Wounds of Christ been imprinted? And the same answereth: In none but in the Blessed Father *St. Francis*, as the *Roman Church* says, and Commandeth the Faithful to believe it. Afterwards the same Book says; That *St. Getrude* had them; as also *St. Ludivina*, and *St. Catherine*.

For so great a Truth the *Romans* hold that of *St. Francis*; that if any believe it not, he is an Heretick, and as such he is to be punished: So that 'tis now one of their Articles of Faith: And so Pope *Gregory* did Command it. The said *Gregory* tells *Alexander IV.* saying, That he himself had seen them with his own Eyes, as he witnesseth it in his own Bull *Nicholas III.* and *Benedict XIII.* gave out another such Bull, wherein they grant the *Franciscan Fryers*, that they should Celebrate the Feast of the Wounds of *St. Francis*. All this faith the Book of Conformities, a Book full of

Blasphemies.

Blasph
Jesus C
more e
follow
more
and int
or the
Word
Lord,
was gr
But th
John w
St. Fra
Men
of Luc
Cr.
If th
ligion,
can be
Mr. P
lived w
all; an
But if
as well
been di
And I
hold t
unhapp
pocrisy
ers do
convinc
and beg
had been
had bee
were; a
Place i
the Fra
Franci
the very
I do
cess of
and the
maid o
in the T
and feig

Blasphemies, since it says, That *St. Francis* was equal to *Jesus Christ*; and proverb by many Reasons to have been more excellent than *St. John Baptist*, amongst which these following are set down: *viz.* That he converted many more than *John*. That he preached Repentance 18 Years and instituted the Order of *Penance*: But *John* only two Years or there about: That *John* received of the Lord the Word of Repentance; But *St. Francis* received it of the Lord, and of the Pope. And which is more, that *St. John* was great with the Bridegroom. O unheard Blasphemy! But that *St. Francis* was only great with Christ, That *John* was most singular in Holiness to the World: But *St. Francis* by his Wounds was to Christ more than all Men. That *St. Francis* is set in the same Seraphical Seat of *Lucifer*: But, *St. John*. only in the Order of Seraphims &c.

If this is not to make a Mockery of Christ and his Religion, and of the Holiness of *St. John Baptist*, What can be? The Author of the Book of Conformities is *Mr. Pissano*. These that (as they say) had the Wounds lived when the *Roman Antichrist* was Absolute Lord of all; and took both the Spiritual and Temporal Sword. But if they had been washed with hot Water and Soap, as well as our Nun Priorefs, their Hypocrisy, no doubt had been discovered, as well as that of *Mary de la Visitation*. And I do not Question, for all that the *Roman Church* hold them for Saints, that their Souls are more unhappy than *Mary's Soul*; because they died in their Hypocrisy wherewith they deceived many, and their Followers do deceive them untill this Day. But this Nun being convinced of her Hypocrisy betimes it may be, she repented and begged Pardon of God Almighty. If this poor Wretch had been dead before the discovery of her Wickedness, sure she had been cannonized for a Saint, as the others before her were; and her *Dominick Fryers* had placed her in the highest Place in Heaven. And if she had been a *Franciscan Nun*, the *Franciscan Fryers* would have Plac'd her next to Saint *Francis* in the most high Choir of the Seraphims, joyning the very Seat of *Lucifer*.

I do much marvel at the Lords Examinators of the Processes of this devilish Creature, or truly possessed of the Devil, and the mild Sentence pronounced against her. The holy Maid of Kent did work wonderful and most false Miracles in the Time of King *Henry VII.* But all being proved false and feigned, was condemned to Death and she was executed

red from thence we may infer and with Confidence say; that which passeth in the Kingdom of Antichrist is against Reason and Justice, viz. That whoever speaks in his Conscience what he thinks, according to what is revealed in the holy Scriptures: And says moreover that he knows no other Purgatory but only the Blood of Christ; nor other Righteousness but that which is received by Faith, &c. Such a one must die with Ignominy before the World. But this cursed Nun, a Blasphemer, perjured in publick Audience, possessed of the Devil, and mocker of God and of true Religion, shall not die but live.

Arise, Lord, Judge thine own Cause: Behold those that Confess thee, die and those that blaspheme thee do live. Every Body ought to be surprized at the Words of the Lords in the Sentence of this Nun, viz. *All whatever this Nun has done. she has done it out of Zeal, that Men should hold her for holy, and that she had not dealt with, nor invocated the Devil.* Indeed in this they speak against their own Consciences; for they know all her Miracles to have been done by the Art of the Devil, with whom, doubtless she was very familiar, and he was her Husband, Conductor and Guide. For how is it possible to do what she did without the Assistance of the Devil?

What can they say of the frantick Nun that was cured, as the Father Provincial witnesseth in his Letter? What of the Lady with the Canker? &c. were not they cured by a true Miracle. I could extend my self more and more on this Subject: But I have only Time to bless God that by his Mercy has freed us from such Errors, Superstitions, Heresies, and Idolatries. What shall we render unto him for all these Benefits bestowed upon us? We will receive the Cup of Salvation, and call upon the Name of the Lord. Thus shall the Number of God's elect increase: And the Kingdom of Sin, Death, and the Devil shall be destroyed; and that of Grace and Life, which is the Kingdom of Truth, and the True and old Doctrine confirmed with the Word of God, shall endure for ever. *Amen.*

I have endeavoured to give an Account of some of the Miracles of the Church of Rome, which are printed and published by their own Authors: And I am willing to hear, that I am more a Translator than an Author in some Parts of my works, provided, that the Reader would but give Faith to what I Relate from others. But I have observ'd that there is a Body of Men in the World, that will have something

Something to say, even of the Works of *Moses* and those of the *Apostles*; Therefore, without fearing such sort of People, nor their critical Censures I will side the greatest Number, of the Curious, to please them and give an Account of some strange Miracles, which are not publish'd by any of the *Romans* for fear of scandalizing the most begotted among them. The Reader must depend upon the Credit of the Relator, and if he will not do it he may read them as he reads any other Sort of Romance. For my Part, I am sure, if this and other Accounts come to the Ears and Eyes of the Reverend Priests and Fryers, they will Curse me for discovering their Tricks, but let them curse and swear, and excommunicate me, I shall not be the worse for it. They have gone so far in their Malice against me, as to attempt to take away my Life and Reputation; but (God being on my Side) they have been disappointed in their Designs: This I must tell them by the by, that they have oblig'd me with their wicked Contrivances, to be upon my Guard, and to live an Hermit's Life, confin'd always at Home: So by it they have given me more Time to write and discover their Abominations. And I shall do the same as long as they Endeavour to lay hold of me, tho' (with God's Assistance) I hope I never shall put my self in their Power: And if God almighty thinks fit, that I should die at their Hands, I cannot help it, but then I shall have the only Comfort, that I die for maintaining the Truth, and opposing, to the utmost of my Power, the Falshood, Decits, Abominations, Idolatries, Superstitions, and Crafts of the Priests and Fryers of the Church of Rome.

I beg pardon for this Digression; and I begin the Account of the most Diabolical Miracles that *Lucifer* himself could forge, to deceive the godly Soul. And first of all:

The Account of St. Patrick's Purgatory.

There is in the Book mentioned, called *Flos Sanctorum*, an Account of the Life and Miracles of *St. Patrick*; and if the Reader will but take the trouble of inquiring for one of the Books among the crafty Priests, I am sure he will find true, what I here relate.

There it is given out the Birth and Life of the Saint, which I omit here to avoid tediousness. But I cannot pass by without giving some Account of *St. Patrick's Purgatory*, especially

especially in a Kingdom where such a Wonder is in being, as the Book tells us. The Case is as followeth.

There is in the Kingdom of Ireland (famous for the many Martyrs it has given to our Church.) The Cave of St. *Pattick*, commonly called St. *Patrick's Purgatory*. Which the Saint found out, and made use of himself, and afterwards recommended to the Faithful for their Comfort and happiness, (or for their Ruin and total Destruction.)

The first Time that *Patrick* had a mind to go in the dark and narrow Cave, to discover the End thereof, he prepared himself with Fasting and Prayer a Fortnight before, and afterwards made a general Confession of his Sins and received the Sacrament; and thus armed he went into the Cave, and there he continued seven Days, and when he came out of it, gave the followigg Account of it.

The first Day I went into the Cave, I walked thro' a dark, narrow Lane, hearing an horrible Noise, as if it were of Lyons, Tygers, and other wild Beasts, but I kept up my Courage, having the Names of *Jesus Maria* always in my Mouth; and when I was quite tired, I fell on the Ground of the Lane: And tho' the same Noise continued, (God be praised) I fell a sleep and dream'd, That all the Devils of Hell came to attack me, and drive me back to the Cave's Mouth; but even in my sleep, I did repeat the sweet Names of *Jesus Maria*, and the Devils fled away.

I awoke out of my sleep, and went on thro' the narrow Lane without hearing any Noise, which was a great Comfort to me; and this was the second Day. And at eight or nine of the Clock in the Morning, I came out of the Lane into an extream large Field, which bordered on a River, and seeing a Bridge on it, I went straight to it, but I could not reach to it before Night: So I was obliged to lye on the Grass of the Field that Night, which seem'd to me more agreeable than the first Night's Lodging. That Day, I satisfied my hungry Nature with wild Herbs blessing them first in the Name of the Father Son, and Holy Ghost I slept all that Night very easy, and in the Morning I began to approach the Bridge, thinking it was God's Will, that I should go over it: But coming near it, I saw that the Bridge was made of thin Glass, and stooping both Sides, in so much that the middle of it seem'd to me like the top of a Mountain, a Foot wide, and without Ballusters on the Sides.

I v
ventu
Thou
Who
shall
keep
meet
good
venly
dange
self w
Advo
Bridg
an Ar
Bridg
my H
being
was t
to go
eating
Th
I saw
me, a
dise,
nothin
follow
and in
Land,
ravisht
There
fed M
the D
insert
of the
I
sevent
came l
Cave's
might
Aft
Herm
the D
rinned
Th
served

I was in a deep Amazement without Knowing how to venture over it: Nay, when I was in this perplexity of Thought, I saw by me an old venerable Man, dress'd in white, Who told me: *Patrick*, fear not, and go on, for you shall see, what no mortal Man has yet seen, if you can keep up your Courage, and never look back. I went to meet him and to speak with him, but all on a sudden the good Man vanished away; so, thinking that he was a heavenly Messenger, I resolv'd to try at once to go over the dangerous Bridge. For this Undertaking, I arm'd myself with fervent Prayers, and with the Names of my Advocates *Jesus* and *Mary*; and so I began to go up the Bridge; and I was not twenty Steps on it, when I saw an Army of Devils on the River, on both sides of the Bridge, which frighten'd me very much, but God being my Helper, I went through without any Danger, and being on the other side safe, I gave Thanks to God. This was towards the Evening of the third Day, and being loth to go farther, I slept on the Grass that Night, without eating or drinking all that Day.

The fourth Day in the Morning as soon as I awak'd, I saw two winged young Gentlemen in White come to me, and inviting me to come and see the terrestrial Paradise, I was quite comforted in my Heart; and seeing nothing fearful nor terrifying before my Eyes, I began to follow my Angels, which that Day were my Guides; and in a Moment, they carried me into a most delightful Land, that Words can express. There all my Senses were ravish'd with the inexpressible Joys of enchanting Objects. There I saw the Image of the holy Trinity, and the blessed Mother of God, &c. Now I must stop here, because the Discourse of this dreaming Saint is too long to be insert'd here; and come now to his returning back out of the terrestrial Paradise.

I was there the fourth, fifth and sixth Days, and the seventh (guided by my Angels) without any Difficulty, I came back the same way, and in one Day I came to the Cave's Mouth, and out of it without any Hurt, that I might give this comfortable Account to the Faithful.

After this, he instituted near this Cave a sort of an Hermit, where commonly a Priest liv'd in, and wrote the Directions for those that would go In. which continued for more than 400 Years after St. *Patrick's* Death.

This Custom in Imitation of St. *Patrick*, has been observed for many Years after; and I am told since I came

to this Kingdom, that there is near the Cave actually a little Island, sometimes crouded with *Romans*, who go there to make Penance for their Sins; and that when they come out of it, they believe themselves Happy and Sanctify'd. Whether this Account be true or not, those that live near know it; for my Part I write what I have read, and have been told by the Country People of *Ireland*.

I come now to the Miracles wrought in my Country of *Spain*, by Virtue of the Account of *St. Patrick*, or in Imitation of him. But let us observe, that the *Spaniards* (and for ought I know) all the *Romans* of the World believe, that it is lawful to do any thing, good or bad, when they have the Partern of an Hero Canoniz'd by the Pope; tho' perhaps, his Soul is burning in Hell. So in Imitation of *St. Patrick*, and his Cave or Purgatory, some of the Fryers have made many Caves and Purgatories, which are frequented by all sorts of People of both Sexes: But what are the Effects and Miracles of such Caves, will appear by the following Account.

There is twelve Miles from the City, in the middle between *Zaragoza* and the Town of *Belchite*, a small Chappel of the Blessed (as they call her) *Mary Magdalene*, and an Hermit to take care of it. I went there myself and saw the Picture of the Saint on the Altar, and of Jesus Christ dress'd like a Gardiner. The Foundation of this Chappel will appear by the following Account.

In former times there was a Convent of *Augustins*, on the top of a little Mountain near the Place where the Chappel stands now, and a Fountain that came out of the bottom of the Mountain, which to this Day continues. The Tutelar, or Patron of the Convent was *S. Patrick*; and the Fryers of it knowing very well the Life and Wonders of the Saint, (seeing themselves in a Desert Place, and without much Communication of faithful People they contrived to make an Handsom Garden in the Plain near the Fountain; and to dig a Passage under the Earth from the Convent into it. They gave to this Passage the Name of *St. Patrick's Cave*, or *Purgatory*; tho' no body but themselves knew its End, which was in the Garden, where they built a Pleasure-House.

When this Cheat was finished to the Satisfaction of the Father Prior, they gave out in the Country, that there was discovered in the Convent, a Cave under the Earth, and that one of the Fryers having try'd to reach the end of it,

he

he was
he had
had seen

The
crouds
ers (th
ning
of the
the d
perfect
Health
paring
Patrick

This
Crowd
there
that
great
the Fa
strong
go in,
put m
Men w
come o
end of
ty Fry
red for
attemp

At l
a Sold
with
have o
by tha
could
and aft
Prior,
went i

The
Pleasur
of De
the na
rend P
receive
of God
Prayers

he was seven Days before he came out of it; and that he had seen the same Wonders that *St. Patrick* himself had seen, and which were reported in his Life.

This Novelty being spread abroad thro' all the Country, crouds of People came to see this Wonder: And the Fryers (the better to carry on their Cheat) used in the beginning to preach, and to explain the Marvelous Things of their Cave; and that all sorts of People could find there the desired comfort of their Hearts: viz. The Sinners perfect Repentances and forgiveness of their Sins: The Sick, Health; the barren Woman, Fruitfulness: &c. Preparing themselves before with Fasting and Prayer, as *St. Patrick* did, when he was alive.

This Report was spread so much in the Country, that Crowds of People began to resort that Place, and offer there their Alms and Charities; so that in a little Time that Convent was in great Veneration, and gathered great Riches. Then by Degrees the Prior gave out, that the Faithful were obliged to try, whether their Faith was strong enough to go into the Cave; And that whoever should go in, and come out, that Person was blessed for ever. This put many People in mind to go into the Cave; and some Men were the first that tryed it: But they were obliged to come out back again, because they found a Door at the end of the Lane, which they could not open: And the crafty Fryers perswaded them, that they were not well prepared for it; and that it was a criminal Presumption to attempt it without a better Disposition.

At last, there was a young Woman, whose Husband was a Soldier in the Army, and tho' he was at that time with her, she had no Children by him, and desirous to have one, she vowed to go into *St. Patrick's* Cave, hoping by that Means to obtain her Desires. And she did all she could to prepare herself before with Fasting and Prayer; and after she had made a general Confession to the Father Prior, and received the Sacrament at his Hands, she went into the Cave, and the Door was shut after her.

The Prior immediately ran to the Garden to open the Pleasure-house Door to let in the poor Penitent, who full of Devotion, and not thinking of any Trick, went out of the narrow Cave into the Pleasure-house, where the Reverend Father, drest in an Episcopal Habit, like *St. Patrick* received her in his Arms, and spoke thus to the Servant of God: My beloved Innocent Dove, God has heard your Prayers, and has been well pleased with your Preparation
by

by fasting; and to let you know and feel the Pleasures of a terrestrial Paradise, he has sent me to entertain you in this earthly Tabernacle, till we hear more of his sacred Will and Pleasure. You have not long endured the Terrors of my Cave, because your Innocency has preserv'd you from them: And since your Desire is only to be fruitful, God has granted your Request. Mind nothing in this Garden but your Diversion, and Heaven will afford you a rich Table while you are here. You shall have a Bed made by the Hands of Angels, to take your Rest on: And if some corporal Apparition comes to visit you in your Sleep, do not resist the Power of Heaven, for it will be your Ruin. Then the Reverend Father Prior left her in a deep Amazement (the poor Creature thinking she was in the Paradise, as the Story of *St. Patrick* went at that time) But have a little Patience.

A little while after the suppos'd *St. Patrick* left the poor Penitent, there appeared two young winged Angels, (she thought them to be so, tho' really they were two young Fryers) that came to her with an exquisite, delicate Dinner, which they laid on a Table, and told her, Thou Darling of *St. Patrick*, come and eat; and then they went away. The poor Creature thinking every thing to come from Heaven, kneeled down, and began to thank God and the glorious *St. Patrick* for that singular Favour; and soon after she sat at Table and satisfy'd Nature, believing herself all the while to be in the terrestrial Paradise.

After Dinner the two Angels came again to take away every Thing, and told her, That they would come to her within half an Hour, and declare unto her the Will of God, and that of *St. Patrick*. With this she was left alone, her Thoughts full of heavenly Things, desiring every Moment the return of her ministring Spirits: But she did not long wait for them, for they appeared unto her before the time appointed; and one of them spoke to her in the following manner:

I am *Gabriel* the Messenger of the most high Lord, who rules Heaven and Earth, and am commanded to come and tell you, that your Fasting and Prayers are gone up to Heaven, and that *Patrick* the Favourite of God, will fulfil your good Desire; and that by him you shall conceive a Child, whom you shall call *St. Patrick's* Son; and mind not the World, but the Will of him that sends me to you.

Then

Then the second Angel spoke to her saying: And I am sent by the glorious *St. Patrick* to tell you, That tho' he has spoken once to you this Morning, he cannot do it again till you have some Proof of Conception: But that while you continue in this Paradise, he will appear unto you in the Night, and will perform his Word; which, if you refuse, all the infernal Furies will carry you into the dark Region, to use you there according to your Desert. There is a Bed in the second Room whereon you may take your Rest; and I will come to you again to morrow Morning, for we have Orders to tell you this and no more. With this the two Men, Strangers, left my poor Penitent alone, and she spent the Afternoon in the Room and Garden very comfortably, waiting for the Celestial Apparition of *St. Patrick*, with full Resolution to obey his Commands for fear of the infernal Furies.

After so good a Dinner, she expected to have a Supper, but as she waited till dark Evening, and saw none of the ministring Spirits come to her, she began to believe that it was the Custom of the terrestrial Paradise to have only one Meal a-day, and in this Thought she went to Bed, not doubting in the least but that *St. Patrick* would be as good as his Word, as his Ambassador had told her. And really she was not disappointed in her Expectations; for about nine of the Clock, the suppos'd *St. Patrick*, or real Father Prior, came into the Room, accompanied by the two Angels, who undress'd him and put him in Bed without speaking one Word, and so they went away. The poor Penitent, full of Fear of the Infernal Furies, and of ready Obedience to the Will of *St. Patrick*, dared not to speak one Word, and so passed the Night in a deep silence. In the Morning the Apparition disappeared out of the Room, but soon after the two ministring Spirits came to attend her, and to give her her Breakfast. *Patrick's* Spirit asked her, whether she had obtained the inexpressible Favour she did expect? And the Penitent gave him this Answer, There is a great difference between the earthly and heavenly Comforts; and I wish I could always live here, and never return into the miserable World, where a poor Woman finds nothing but Vanity and Vexation of Spirit: How can I live after this celestial Apparition, with a Husband who is the very Devil upon Earth?

You render yourself unworthy of this Place, and of the Pleasures you have begun to enjoy, (reply'd the Spirit to her)

her) by making such Complaints. It is not allowed you to speak here, but to obey our Voice; and after Dinner, we will give you further Directions about what you ought to do, and till that time, take your Pleasure in the Garden. Thus the two Spirits left her, not well satisfy'd with their Replies; however, she diverted herself till Dinner-time, in hopes of a second Apparition which, she thought, her greatest Happiness; and for which she was willing to renounce the World and all its fading Vanities.

At Dinner-time the two Ambassadors came again with the Dinner for all three; so she had the Happiness to dine in Company with the two ministring Spirits. What their Discourse was, I did not hear, but she owned afterwards, that after Dinner the two Spirits ministr'd unto her, as having the full Power of the supposed *St. Patrick*, commanding her to keep a perpetual Silence, or else to remember the infernal Furies; and taking their Leave of her, they left her with Hopes of a second Apparition the Night following.

I come now to the low World, before I bring that Penitent out of the Pleasure-House. I have said that many Men had enter'd into the Cave, and had found the second Door shut; and that the Fryers gave out, that they could not go on for want of a due Preparation; and so the same Day they came out of it, tho' some (perhaps) did wait and knock at the Door many times. Now this Woman having gone into it, and continuing there two Days, it was thought a Wonder, and many People of both Sexes, of the Neighbourhood went to the Convent, to wait till the good Woman should come out of the Cave, and believing that the Privilege and Happiness of going into it was only for Women: Many desired the Father Prior to let them go in, and offered many Presents to him, to get, by this means, the preference. This Importunity obliged the Prior to give his Word and Leave to a young Lady, whom he liked better than the rest, to let her go into the Cave the next Morning, after the Woman that was in, should come out; and in the mean time he bid her to prepare herself by Fasting and Prayers, and receiving of the Sacrament.

When the Prior, or supposed *St. Patrick* was sure of another fresh Penitent, he ordered his two ministring Spirits to command the Penitent of the Cave to come out of it the next Morning, &c. But for all that, he did not fail that

that N
same I
and th
for h
by hi
with
the fa
But
diimal
That
Possess
plished
mand
might
was
the fo

I. V
you, V
dy Th

II.
Glass,
could

III.
wealed

IV.
again
been c
ask y
swer;
same l
Furies

No
Place,
give
you r
Month
Creat
and a
the D
her H

that Night to appear unto her the second time, with the same Pomp and Magnificence as the first Night he had done, and this to finish the Work began in case of Necessity; for he knew not of the great Help he had in the Case, by his two ministering Spirits. He spent that second Night with the same Silence, and in the Morning he left her in the same way.

But the two Ambassadors soon came to her with dull, dismal and disconsolate Tidings; For *Patrick's* Spirit told her, That all the Desires of Humane Creatures ceasing with the Possession of the Thing desired, her Request was accomplished, and that it was the Order from Heaven, to command her back again into the low World; and that she might not lose the Happiness which she had enjoy'd, and was to enjoy still at a certain time; she was to observe the following Commands and Directions.

I. When you go out of the Cave, many People will ask you, What have you seen? and you must answer, Heavenly Things, and no more.

II. That you was going to pass over the Bridge of Glafs, but that *St. Patrick* came and broke it, and you could not go over it.

III. That you have had two Apparitions, and it was revealed unto you, that you should obtain your Request.

IV. That you have leave to tell no more till you come again into the Cave, which you must do, after you have been delivered of a Child. And if all the World should ask you more Questions, you are not to give other Answer; nay, to your own Husband; and if you do it, the same Minute you shall be carried into Hell by the Infernal Furies.

Now to shew you, that you are the Favourite of this Place, before we convey you to the Cave's Door, we will give you a second Token of our Esteem for you, to make you remember, that you ought to come again after ten Months time, to enjoy the same Happiness. The poor Creature received the last Farewell with all her Heart, and afterwards she was carried to the Cave, and shutting the Door after her, she came out of it, where she found her Husband and Crouds of People waiting for her. She
appeared

appeared Gay and full of inward Satisfaction; and tho' she was asked many Questions, she gave no other Answer but what the ministring Spirits had taught her. So she was carried home like a Saint, and blessed for ever, and was held as such by the Neighbours, I will leave her at Home now, to come to my Story of the second Penitent.

Tho' the young Lady had had but a little time to prepare herself to go into the Cave; the Father Prior gave her a full Dispensation, that she might go in immediately after the first came out of it: So with a contrite Heart, she went in, and she was served as the first by the supposed *St. Patrick* and the two ministring Spirits. She was in this Pleasure-house no longer than the first Penitent, for she was to make room for the third. And so great was the blinding Cheat of the Reverend Prior, and of the two infernal Spirits, that none of so many Women as went in the Cave, did suspect any thing of that Trick, nor misfessed to follow the Commands and Directions which the Ambassadors had taught them.

Thus did the Prior and his diabolical Fryers continue this infernal Trade, making *St. Patrick* the Cloak of it: But God, who is the righteous Judge, and hates Iniquity, could not suffer long these Abominations, and so by extraordinary Means, he put a Stop to these wicked Deeds. Now I come again to the first Penitent, whom I left at home much honoured by her Neighbours; and here the wonderful Miracle begineth.

After the poor Woman came home from *S. Patrick's* Cave she was almost adored as a Saint, since she published, that twice *S. Patrick* did visit her in a fine House near the Garden of the terrestrial Paradise, and many times the two winged Spirits had ministréd unto her. Perhaps she was asked so many Questions by her Husband and Neighbours, that she could not but go beyond the Directions which *St. Patrick's* Spirit had given her; nay, and perhaps she wanted a little Vanity, and by thus saying, she got it among her Neighbours and Friends; and the Name of Saint above the Bargain.

Let it be as it will, certain it is, that every Body did call her *Patricia* since she was in the Cave. Not long after she perceived, she was with Child, and then her fame increased, and she gave out, that she was Pregnant by *St. Patrick* and two Angels; and this Report being spread abroad, many People went to see the Divine *Patricia*, thinking

ing it a
she had
a good
ral Peo
better E
vine P
placed
This
vent wh
could g
wanted
fair Sex
to the C
sure-Ho
the hap
ministr
the Nig
must be
shall en
shall Fa
that Te
Divin
digest t
devout
thinking
mission:
same stu
never w
other A
much, r
of the C
vine P
ed in l
to ask h
Here,
it that y
Matter,
Courage
World,
Do not
the Sain
which M
Virgin f
ment to
cond; z

ing it a great Favour to talk with her, of the heavenly Things she had seen in the Terrestrial Paradise. This gave her a good Opportunity to receive many Presents from several People, and the Fryers to settle their business on a better Foundation; they publish'd the Miracle of the Divine *Patricia*, and made a Picture of her, which they placed at the right Hand of the very Saint on the Altar.

This Wonder did draw hundreds of People to their convent while the *Machine* lasted, in which Time no Man could go thro' the Cave, because all were Sinners, and wanted due Preparation for this Undertaking: But the fair Sex, being more curious, or more devout, they got in to the Cave, and having a ready Preparation for the Pleasure-House, the Door of it was open to them, and they had the happiness to be in the Terrestrial Paradise visited by ministering Spirits, and honoured with two Apparitions in the Night by the supposed *St. Patrick*, Poor Men that you must be deprived of these inexpressible joys, and Women shall enjoy them! Let the Dice turn up, and then Women shall Fast, and Men will be Partakers of the Pleasures of that Terrestrial Paradise. O Fryers!

Divine *Patricia's* Husband, being a Soldier, could not well digest this Miracle, but the many Presents he got from the devout People made him for a while swallow it patiently, thinking to get Money by it to Purchase a Captains Commission: But when there is another new Miracle of the same stuff, the old one soon is forgotten: So as the Cave never was shut to the fair Sex, soon after were publish'd other Wonders, and the Name of *Patricias* increased so much, that there was scarcely Room enough on the Walls of the Church, to set up their Pictures. By this the divine *Patricia* was abandoned and her Husband disappointed in his Expectations. So he began to grow cross, and to ask her many Questions close to the Affair in Hand.

Here, *Patricia*, or *Diabolicia* (said he to her,) How is it that you are with Child? Pray tell me the Truth of the Matter, for I have been in the King's Army, and I have Courage enough to take Satisfaction of all the Men in the World, and of *St. Patrick* himself, if he has offended me. Do not give me silly Answers, for I know very well, that the Saints of Heaven cannot work this Sort of Miracles which Men commonly do: And if there was a blessed Virgin shaddowed by the Holy Ghost, this is not an Argument for you, wicked Creature, to pretend to be the Second; and besides it, you hear how many Women and

Maids

Maids since you went into the Cave in the same Condition you are in. Do you believe that Heaven will multiply Miracles without necessity? No, for what necessity is there to make a Maid be with Child, by ministering Spirits, or by St. *Patrick* himself when the same may be done without a Miracle by a Man? Leave off tricks *Patricia*, and tell me the true Story, and if you out of Ignorance have committed a Sin, I will forgive you, provided you help me to put a stop to these Wickednesses committed in St. *Patrick's* Cave: And I do swear, that if you do not tell me the Truth, I will put an End to your Life with this Sword.

This unexpected Language did put the poor *Patricia* under such a fear, that she own'd every Thing of the Story, protesting at the same Time, that still she believed, that the real St. *Patrick* had lain with her two Nights, and that the two Ambassadors Spirits had given her twice a Token of their Esteem; that they had ordered her to go there again when she was deliver'd of St. *Patrick's* Son.

Well (said the Husband) you believe it so, and you must tell the same till you are delivered, or else I will kill you; and afterwards I will give you better Directions which if you observe, you shall save your Life, and if not you shall be an Example to the World.

The brave Soldier made of Necessity a Virtue, till he could be revenged of the Fryers, believing certainly they were the Workers of such Miracles. In the Mean While he dissembled his Grief, and sided in Appearance the popular Voice that he was Cuckolded by St. *Patrick*, to which, in a pleasant Manner, he used to Answer, that he was happier than many Kings. At last the Time came that *Patricia* gave to the World a little *Patrick*, and as this was the first born of that heavenly Line, the Prior and Fryers did omit nothing on that Occasion to make this heavenly Child admired in the World. The *Viceroy* and the Lord Chancellor were by Proxies God-Fathers, and their Ladies God-Mothers: Nay the Archbishop sent Order to the real Father Prior to officiate in his Name. (O blindness!) Every Thing was performed accordingly, and if the Pope had been upon the Spot, undoubtedly he would have been a Ministering Spirit too.

The Child was baptized in the Convent's Church before a Multitude of People with so much Pomp and rejoicings that the Church seemed Heaven upon Earth. The

People

Peopl
was
His
Pleas
Thing
Croud
make
the O
this N
that f
After
began
ance
Spirits
in the
some
best re
to his
Room
man
Soldier
Sir,
of her
little S
the Ca
am co
a Reve
discove
of the
if you
find ou
the Ch
tions.
ers wo
you w
leave
The
simile
So taki
him, t
they sh
Room
and sp
Door-k
that th
Vol.

People-kissed and adored the little *St. Patrick* (this Name was given to him) because *qualis Pater, talis Filius*. His Picture soon after was placed between the Mother's Picture and that of the Saint on the Altar; and these Things encreased so much the Women's Devotion, that Crouds of them came every Day to the Convent, to make Interest with the Father Prior to let them go into the Cave. Certainly if there had been fifty Caves, still this Number had been small to the great Number of Ladies that solicited that favour.

After the Days of *Patricia's* Purification, her Husband began to be very warm in the Execution of his Vengeance against the supposed *St. Patrick* and his ministering Spirits; and knowing that at that very Time there was in the Cave and in the Terrestrial Paradise a young handsome Lady, whose Husband was one of the richest and best reputed Gentlemen of the Neighbourhood, he went to him and desired him to receive him in a private Room, where he might safely speak with him; the Gentleman carried him into his own Closet, and there the Soldier spoke thus to him.

Sir, you have heard the whole Story of my Wife, and of her Son, who is actually adored by the People as the little *St. Patrick*. Now I am told that your Lady is in the Cave: (I should say in Hell to speak the Truth) and I am come to you to ask your Help and Assistance to take a Revenge both of yours and my Injuries. My Wife has discovered to me the Truth of these wicked Transactions of the Cave, and I am sure, the Fryers impose upon us; if you will but side with me in my Contrivance, we will find out the Truth of these wonderful Miracles, and of the Cheat and Infamy sold to us for heavenly Apparitions. Certainly your Lady is now with one of the Fryers working your Shame and their Infernal Tricks: So if you will rely upon me, and keep Secret, come along and leave the rest to me.

The deceived Gentleman opened his Eyes at this very simile Speech, and complied with the Soldier's Request: So taking some of his Servants well armed, along with him, they went to the Convent; and when they were in, they shut the Door after them, and went up to the Priors Room but not finding him there, they went to the Cave, and spoke to the two ministering Spirits (who were the Door-keepers) with such Resolution and Threatnings that they chose rather to open the Door, than lose their

Lives. So the Gentleman and the Soldier alone went in, and coming to the second Door, they forced it, and before the Supposed St. Patrick could get out of the Room of his Apparition, they got in, and found him in Bed with the young Lady. His, and the young Lady's Countenance was very different; for he grew pale out of a guilty Conscience; and his Penitent Lady thought her Husband as happy as herself since he was come to the Terrestrial Paradise: But she was soon convinced of her Mistake by the Account of the Soldier, and of the Transformation of St. Patrick into the Prior of the Convent, of which she was so much ashamed, that she did help them to take a just Revenge of the Rogue.

But my Soldier, having many Points in the Law by Possession, did hinder the sudden Execution mentioned by the Gentleman on the Father Prior, and said that it was more proper to carry him into his own Cell, and there before the Fryers read his Crimes, and afterwards pronounce and execute the Sentence; and to convince him with the Evidence of Fact; it was thought fit to carry along the young Lady, as an Evidence highly sensible of the Miracles wrought in the Terrestrial Paradise. This was agreed upon, and accordingly he was carryed into his Cell wherein all the Fryers were called, (the Servants of the Gentleman all the while keeping the Convent's Door) and when all were gathered together, the Soldier, performing the Office of a Speaker and Judge, said and related every Thing before the Community and the two ministering Spirits.

This done, he called for all the Money the Convent had got by this infernal Cave, and for all the Plate of the pretended Miracles, which was produced before him, which he secured for his own use; and afterwards he, with his own Hands, guelt the Prior, or supposed St. Patrick and the two ministering Spirits, and so went away without making any more Noise. But the Day following, both the Gentleman and his Wife, and the Soldier and his Patricia went straight to the Inquisitors, to inform of those Proceedings, who, after having made more exact Examination of the Case, and found every thing discovered, they knew not what to do in such a Case: So they writ to the Pope, who for all Answer, said, That the Cave was to be blown up with Gun-powder, and pull down the Convent in *perpetuam rei Memoriam*; which was done accordingly. The Prior died of Grief, but the two ministering Spirits

being

being
back
the
care
Ruins
which
Opin
comm
dicina
Grave
alway
observ
er th
so Ya
Spring
another

St.

THE
Vil
of the
with that
rafter of
trusted w
writing
Harm to
heavy on r
about it.
nions. So
ter, not to
ced Persons
thing good
in them st
testant Fait
mish Clerg

being recovered, fled away before the Pope's Answer came back: So in the Place where the Convent was, there is now the Chappel of the *Magdalene*, with an Hermit to take care of it. I have said that I was in it, and I saw the Ruins of the Convent, and of the Pleasure-house and Cave, which, at present, is a Den of Thieves, as the common Opinion goes. The Spring or Fountain of the *Magdalene*, commonly so called, is an extraordinary Bath, and very medicinal, especially to those that are troubled with the Gravel or Stone in the Kidneys. It has the Quality to be always warm in Winter, and cold in Summer; and it is observed, that in the most dry Weather, it gives more Water than in rainy Weather. In its Spring it is sweet, but 50 Yards distant from its Origin, there is another small Spring of bitter Water, and at the same distance from this, another of Salt-water, &c.

The M I R A C L E

O F

St. Antonio de Paula in his T O M B.

THESE sort of Miracles which shew thoroughly the Villanies, Rogueries, Abominations and Filthiness of the Romish Priests and Fryers, cannot be written with that Modesty I desire, and which becomes the Character of a Minister, which I am (tho' unworthily) intrusted with. But the Question is, Whether my Way of writing these Abominations will do more Good than Harm to the Publick? Really such Questions has lain heavy on my Mind, and I have consulted some Divines about it. And I have found them to differ in their Opinions. Some have told me, that it was a great deal better, not to write such Stories, because young unexperienced Persons, and especially young Ladies, cannot learn any thing good by them; tho' other sort of Persons may find in them strong Reasons to fortify themselves in the Protestant Faith, by seeing the execrable Practices of the Romish Clergy.

Other Divines and Persons of Learning, and of the first Rank and Dignity, have advised me to write without any Disguise, the Abuses and ill Practices of the Romish Clergy, to let the Laity of their Communion know how grossly they are deluded by their own Guides; and at the same time to strengthen the Protestants in their Principles; for, as to the young Ladies, their Parents may take care (if they have a mind to keep them in a sober Ignorance) to let them not read such Stories, till they qualify themselves for it, by altering their Condition, which might make some Allowances to them for the reading these Accounts.

Really if I was to follow my Inclination and Mind, I should side with the first Opinion, rather than the second: But I consider on the other hand, that I have found several sorts of People, and their Opinions very different about my Works. Some (I mean two) of the first Dignitaries of our Church told me. One, that my Book would be mighty useful to the Protestant Religion, if some serious learned Man would but take the trouble to revise it, and mollify some Expressions, and make a new Edition. The other said, before he read it, That I had no Authority to set up for an Author; and that having no Proof of what I do relate, but my own sayings only, he would think my Book a parcel of Lies; however, he kept the Book by him. A third told me, that it had been better, if such a Book had not been printed. This is against my Works; and all that I heard say against me.

Others of the same Rank and Dignity, told me that my Book was very good, and written with Modesty, and that all honest Men would be ready to encourage such good Works. Another said publicly before some Heads of our Church, that he had been himself sixteen Years in Spain, and knew the Facts related in my Book to be true, and that I had written with great Modesty, and that few Authors have had the Courage to expose the *Romans* so much as I have done. If I was to go on in this Subject, I should want a whole Chapter to relate the various Opinions of the Publick. Indeed I have been under great Perplexity, not knowing how to please every Body, till at last, at the Request of many worthy Gentlemen, I did resolve to give out these Miracles. So, if they are not framed in that purity of Style that I wish them to be, let the Publick blame the Fryers that furnished me with Matter suitable to the

Account

Account; and for my part, I beg Pardon of every one that shall be displeased with them.

Now I come to the Miracle wrought by *St. Antonio de Paula*, in his Tomb, which is as followeth.

M I R A C L E.

There is in *Zaragoza* a Convent of *Victorian* Fryers, of *Paulinos*, under the Rule and Constitution of *S. Antonio de Paula*. And there is in the Cloyster of the Convent a Chappel dedicated to him, as the Founder of the Order. In the middle of this Chappel there is an Altar and behind it a Tomb like a Field-bed, whereon the Body of the Saint lies dressed with the Habit of the Order in a gilt Box. Of this I have given some Account in general in my first Volume: Now I come to the Particulars of the Miracle.

This Saint is the Advocate and Patron of barren Women, and how he or his Fryers could appropriate to him this Title, I do not know; however, they have it approved and Confirmed by several Popes with Authentick Bulls, which Anathematize all those that will not believe so glorious a Title as an Article of their Faith; or, to speak the Truth, as a material Point to get Riches by.

This Saint, sometimes, has been famous for his Miracles or for the Rogueries of his Fryers; and sometimes has been asleep when some Miracle of his Reverends has been discovered. However, his Patronship is always solicited by some of the Sex, notwithstanding the repeated Instances of the Villanies committed by the *Paulinos*, under the Cloak of a Miracle wrought by *St. Antonio*. So we may say that the Sleep of his Fame never was long, or that after a short Rest, he always awoke with new Miracles. In my time I saw always great Crowds of People resort there, and many Miracles wrought every Year, not by the Power of God, but by the instigation of the Devil, as we shall see by and by.

Among many devout barren Ladies that haunted *St. Antonio's* Tomb, to implore his Protection and Influence to become Fruitful, there was one of Quality and great Beauty. The Custom punctually used in this Devotion is, that only one Lady must go into the Chappel at a time, and while she is in, the Door is shut after her, and then she, on her Knees, makes her Prayers, and afterwards walks three times round about *St. Antonio's* Tomb. The Fryers, as

knowing that they cannot be surprized by any Accident whatsoever, make use of this safe Opportunity. Some that cannot easily see a Lady in her House, nor no where else, without exposing the Lady's Reputation, advise them to come to make the three Turns round *St. Antonio's Tomb*, and so they obtain the desired End of their Design; and the Miracle being wrought, the Lady, well instructed by the Father, gives it out as a wonderful Operation, which pass for a Miracle in spite of all the Jealousy of any Husband. These Fryers, it is observed, visit only the barren Ladies, or those that become fruitful by the Intercession of their Patron *St. Antonio*; and it is observed also, that when once a Lady becomes Fruitful, she is fruitful afterwards; for this Saint, or his Stewards, bestow these Favours with Generosity, not once, but at any time, and upon any Request.

There was a young well shap'd Fryer in that Convent, who was very much edify'd with *Dona Clara's* Devotion: (Thus I shall call the Lady, and *Fr. Ambrose*, the young Fryer.)

The Lady had been married but two Years; and being very desirous to have an Heir to her Spouse's Estate, she thought to obtain this by supernatural Means, and by the Intercession of *S. Antonio*: So she went several times to hear Mass in the Convent of *Paulinos*, but saw so many Devots go into the Chappel, that she could not get Opportunity of making her Request to the Door-keeper, *Fr. Ambrose*, whose Business it was to receive the Money which the devout People gave for Masses, seeing several times *Dona Clara*, and that she never did give any thing, spoke to her one Day in the middle of the Church, and told her: Madam, Your Modesty and Devotion cannot but edify the Servants of God, and inspire in their Hearts a Desire to pray *S. Antonio* to accomplish your Desire, if you have any; and since you are so good as to frequent our Church, I think, I can make no other Offers to you but that of doing whatever you should have a Mind for.

The modest and bashful *Dona Clara* returned Thanks to *Fr. Ambrose* for this great Civility, and told him, that she would be very much oblig'd to him, if, by his Means, she could get into *S. Antonio's* Chappel to visit his Tomb, and ask his Intercession. O, Madam! you ask me as a Favour, a thing that is your due, and I will take your Request as a strict Precept upon me; and if you find yourself well

well disposed for it, to morrow Morning you shall go into the Chappel; and if you are ashamed to be seen, you may keep your Veil on your Face, and no body shall know who you are. This extreamly pleas'd Dona Clara, who promised to come the next Day, as she did, and asking for Fr. Ambrose, he came to her, and advised her to hear Mass first, and to prepare all her Courage to speak to, and answer St. Antonio, in case he should ask her any Questions; and that after the Mass was over, the Door keeper would come and convey her to the Chappel, and that he would take care of her. So Fr. Ambrose left Dona Clara full of inward Satisfaction, and while she heard the Mass, he went into the Chappel, having before instructed the Door-keeper (for they cover one anothers Villanies) and taking S. Antonio's Body out of the Tomb, put it under the Altar, and he himself took the Saint's Place.

I have said, that St. Antonio is dress'd exactly like one of the Fryers, therefore Fr. Ambrose could play the Trick without any Difficulty, the Chappel being a very dark Place. Thus he was waiting for Dona Clara, who came into it full of Faith, and not expecting so high a Favour as to speak with S. Antonio, for she thought herself unworthy of so great a Happiness. She kneeled down before the Altar, and made a fervent Prayer, which done, she went to make the three Turns round about the Tomb: But O-Wonder! S. Antonio spoke to her, and said, My well-beloved Clara, God has heard your Prayers, and has granted, by my Intercession, your Request. But it must be done by my dear Son Fr. Ambrose's Application, whom Heaven hath pitched upon for your Work; following his Directions with all secrecy, for heavenly Orders cannot be divulged without incurring the Indignation of the Lord, and may be a sudden Death.

Dona Clara heard the Voice, and was so much overtaken with Fear and Trembling, that she could give no Answer to the Saint, but promised, in her Heart, to obey the Celestial Oracle, as she thought; and as she went to make a Prayer of Thanksgiving before the Altar, Fr. Ambrose rose up out of the Tomb and appeared before her; and she was so much amazed, that really she believed all done by Miracle. The Reverend did not fail to make her understand, that he was sent to her by Revelation, and having first given her the necessary Directions, they laid down that Morning, the Foundation to work the Miracle, and

sure Measures for the future, how to continue it till it should be finished.

Thus *Dona Clara* went home well instructed by Fr. *Ambrose* in point of Secrecy, and tho' she was willing to perfect the work begun, she could not find Opportunity at Home, so she continued to go to the Tomb once a Week, for oftener she could not get in for the great Croud of barren Ladies there was every Day. *Dona Clara's* Devotion increased every Day, with the comfortable Rules of Fr. *Ambrose*; so they contrived, that she should say at Home that she was sick, and that she should keep her Bed; and when her Spouse was abroad, she was to send for S. *Antonio's* Relicks.

This was done accordingly, and the poor Creature, from that Day, did not enjoy a Minute's Health; and by this sickly means they continued the Miracle; and when she was sure of it, told her Spouse, who at first believed it, till he found out the Trick by this extraordinary Accident.

One Day the Gentleman went abroad, and S. *Antonio's* Steward went to the Lady's Bed; but soon after he heard the Husband's Voice, and in great haste got up, but left his Drawers on the Pillow and made his Escape. The Gentleman, not mistrusting any thing, went in to see *Dona Clara*, (who, all in Trouble, had not seen the Father's Drawers) and asking his Wife, what was the meaning of those Drawers? She answered, That they were S. *Antonio's* own Drawers brought to her as a Relick, and that her being with Child was due to it.

The Gentleman said nothing, but seemed well satisfy'd with it; but after some Enquiries, he sent for Fr. *Ambrose* in a friendly manner, who came to him. There was a general Procession that Day, which was to pass before his House, and to which all the Fryers did assist. So taking into the Parlor the Reverend, he was stript naked. and the Gentleman bid him put on S. *Antonio's* Drawers, which he did per force; and in this manner, when the Procession was passing before the Door, Fr. *Ambrose* was turned out into the Street. This great Scandal and Offence to all the Order was resented by the Inquisitors, who secured the offended Husband, and never was let out of the diabolical Tribunal. So this Miracle so famous, being discovered, the Fryers lost, for a while their Customers; but the Ladies, having so great Protection in the holy Fathers, began soon to visit the Tomb, as *Dona Clara* had
always.

always
tonio.

I le
he p
confid
ses, f
Name
Wicke
several
it. A

TH
tho'
tures,
mong
mand
up w
divulg

Are
dence
other
New
out b
those
they
noran
vine
such
open
Cann
vine,
riah
ture
such
exper
good
like
ligion
most
tions
whol

always believing it was so revealed unto her by Saint Antonio.

I leave the Reader to draw as many Considerations as he pleases from these wicked, abominable Practices: And to consider the Subjection of the poor Husbands in such Cases, for fear of that hellish Tribunal, which, under the Name of Tribunal of Faith, encourage these and other such Wickednesses: But the time will come that the Lord will severely punish them, as Workers of Iniquity, and so be it. Amen.

Sor Valera's MIRACLE.

THERE is no Breach of Charity in relating what is publicly transacted in some part of the World; for tho' *we ought not to divulge the Faults of our Fellow Creatures*, is settled as a Maxim amongst pious People, and amongst those Persons that live close to the literal Commands: Sure I am, that if the same Persons were stirred up with propagating Zeal, they would, upon Occasion, divulge them, and do much good by such a Publication.

Are not all the Histories of the World a standing Evidence against the publick Crimes committed by Kings, and other sort of People? Do we not read in the Old and New Testament the same? Indeed many Accounts given out both in prophane and divine Books, are strange to those that never read them: But if by reading of them, they become acquainted with many Things they were ignorant of before, must we say, that the prophane and divine Writers did commit a Breach of Charity in leaving such Accounts to all Posterity? No. Is not the Scripture open to all sorts of People, old and young of both Sexes: Cannot a young Lady, as well as the most modest Divine, in the Old Testament, read the Account of *Ursah* and his Wife? And many other Accounts of this nature? Where is then the Reason to think, that this and such Accounts of mine are not fit to be read by young unexperienced People? Cannot they read them, and take the good and leave the bad? Cannot they by these and the like Accounts, know the Abominations of the Romish Religion, and thank God that they are brought up in the most Orthodox Faith, and freer from Idolatry, Superstitions, Abominations and Priest-crafts, than any in the whole World? This must be undeniable, by all good

Protestants: So, in my poor Opinion, I may safely (without any breach of Charity, or fear of inventing new ways of writing) give out this and the like Accounts of the Errors of the *Romish* Religion, and as God knows my Design, I do not mind what those of that Religion may object against me, while what I do is for the good of honest true Protestants, and in behalf of the Doctrine of the Church of *England*, of which I am a Member tho' unworthy. I come now to the Miracle of *Sor Valera*, Nun in the Monastery of *Santa-se*, of the *Dominican* Order.

Sor Valera was born in the City of *Zaragoza* of honest Parents, whose Riches supply'd other's Wants. Her Father was a Confessor, and brought up *Valera* with all the Care, that she should not want any Qualification of her Rank. She was but 12 Years of Age when her Beauty began to shine, and to blind many that admired her. *Don Christoval* was the sole happy amongst them all, since he got the best part of her Heart, and with whom *Valera* was entirely pleas'd; But her Father knowing of the Daughter's Inclination spoke to her about it, representing to her, that *Don Christoval* was a broken Officer, and old enough to be her Father, and not Rich. That he would give her a Husband proportionable to her Birth and Fortune, and who would make her happy in every Respect. But *Valera* having plac'd her first Affections on *Don Christoval* and being of a resolute Temper, answer'd to her Father, that she was ready to obey his Commands upon Condition that he would grant her one Request. The Father was very glad of this his Daughters readiness to obey him, and so granted it to her before she ask'd it.

Then *Valera* said: It is the Duty of a good Child to do nothing Contrary to its Parents Inclinations, therefore I will not think any more of marrying *Don Christoval*: But it is the Duty of a good Father not to constrain a good Child's Inclinations when it is for the Glory of God: Therefore I resolve to quit the World and go into a Monastery, wherein I may serve an exceeding better Spouse than what you can give me. And this being my Request, and which is granted by you, I resolve to go to-morrow Morning into the Monastery of *Santa-se* and live and die there a profess'd Nun of St. *Dominick*.

Great was the surprize of *Valera's* Father hearing his Daughter's Resolution. For as she was the only Child he had, his Design was not to Confine her in a Cloister: So making use of all the strong Reasons, his own suggested

at that time to persuade her to the Contrary, and prevailing nothing on her, he granted again her Request, rather than to see her in Don *Christoval's* Power. So the Day following the Father carried her to the Monastery, and committed her to the Care of an Aunt, an old, venerable Nun, that she might watch over her Behaviour, till she should come to be fifteen Years and receive the Habit. *Valera* was left in the Monastery under the Eye of her Aunt, who permitted her to see no Body but an old Servant-maid of her Fathers, who used to come every Day to see her, and to bring her whatever she had a fancy for from her Father.

Valera did try many times to gain the old Servant, but she was prevented by her Father. Thus *Valera* (constrained to live a dismal Life without any Hopes of seeing or hearing from Don *Christoval*) was unsatisfied with it, and her Love encreased at the same time. Don *Christoval* on the other side, seeing all his Expectations vanished away, did resolve to serve the King again as an *Avanturier* or *Volunteer*; and to this Purpose he obtained leave from *Sant Estavan de Gormaz*, the then Vice-Roy of *Aragon*, to go under the Command of Don *Joseph Blanco*, Collonel of one of the Regiments of the City, to serve the first Campaign in *Catalonia*; really he did behave himself so bravely, that he got a Captain's Commission at the End of the first Campaign. He did serve four Years with great Honour and Praise of his Collonel, and general Officers; and at the End of the fifth Year, which was after the Battle of *Almanza*, he came back as an *Aid du Camp* to the Duke of *Orleans*. When he entered *Zaragoza* he disarmed all the Inhabitants.

The Duke did repose so much Confidence in him, that when his Highness went down to the Siege of *Lerida*, he left Don *Christoval* as Superintendant of all the Provisions for the Army with as much Power in some measure as the very Governor of the whole Kingdom; So Don *Christoval* was look'd upon as the only Benefactor of the whole City, being born and educated in it. This despotick Power, together with the Miseries of the Inhabitants of the City (perhaps) did encourage him to renew in his Heart the Love of *Valera*, whom before he had loved, and from whom he could not then expect any Thing in a lawful way, being as she was a professed Nun. But as Love has no Bounds, he did Contrive to take a House near the Monastery of *Santa-se*, to try if he could see *Valera* by some decent way, or else without Scandal.

Things

Things happened so that Sor *Valera's* Windows answered to Don *Christoval's* Garden: and he getting into his Interest the Sexton of the Convent, sent a Letter to her by him (no doubt but it was mighty lovely) for *Valera* answered, desiring him to make use no more of the Sexton: since her Windows answered to his Garden, he could safely write to her every Day: and get her Answer; and that she would for this Purpose, let down a Thread out of her Window every Night with the Answer, and that he was to tye in it his Letter. This was the first step of their Intreigues.

Sor *Valera* was then between 17 and 18 Years of Age; a profess'd Nun without any possibility of leaving the Convent, her Father dead, and she the Sole Heiress of his Fortune which (as People said) was 4000 Pistols. This could gain her many Friends in the Convent, and her full Liberty in their Way to do whatever she had a mind for: But she was Friend only to herself, and trusted no Body in the Monastery; and this reservedness in her was accounted amongst the Nuns a solid Vertue, and she was held for a young godly Religious Woman by them all.

This good Opinion the Nuns entertained of her, obliged her, not to do any Thing whereby she could lose it, and at the same Time, her Heart burning in the lovely Fire of Don *Christoval*, she was contriving all the Ways to satisfy his and her Desire, without staining her Character among her Sister Nuns.

All this while Don *Christoval* seeing her Kindness and having no leave to see her at the Grate in the Parlour, was obliged to satisfy his Love with his Eyes, looking now and then to her Windows, and writing to her every Day: But one Day as he pressed her hard in his Letter saying, that it was impossible for him to live any longer without the Comfort of speaking to her, and that he was resolved to venture all at once, and call her at the Grate: She gave him a more Comfortable Answer than he could expect; for she desired him to make a Ladder of a strong Rope, as long as the highth of her Window, and to tye it to the Rope she would let down out of it that very Night, and she would come down at Midnight to speak with him in the Garden. O *Valera*! what do you write in this Letter? Do you contrive the sending of the Ladder to you, that you may go down to Hell?

Don *Christoval* ravished with these News, lost no Time in preparing the Ladder, so at Night he went and ty'd

it

to the Rope; and tho' he could depend on her Word; he notwithstanding did wait with great impatience till *Valera* came down at the Time appointed.

Sor Valera got the Ladder, and having secured the Door of her Cell, and the End of the Ladder with two strong Nails within the Window, she was waiting till all the Nuns were fast asleep; and the Night being dark, this favoured her Design: So she went down to *Don Christoval's* Garden where he was waiting for her. I leave here the Reader to Consider what *Don Christoval* could say to *Valera*, and she to him; both being in Love over and above Measure, or beyond the Limits of Moderation; and I come to the Foundation laid by them for the noisome and wonderful Miracle which made the People as well Ecclesiastical as Secular admire *Valera* as a second Virgin *Mary* of our Time.

Don Christoval's Family was all gone to bed when *Sor Valera* came down to pay him a Visit, and he conveying her to his own Chamber, had the Time and Satisfaction to hear from her own Mouth all the Passages of her Life, since he went into the King's Service; and likewise she had the pleasure to hear *Don Christoval*, what he had done in so long an absence: so in these and other Discourses the rest of the Night being spent, they settled the same way of visiting one another every dark Night, for in a Moon light Night she dared not to venture, nor run the hazard of being seen and discovered by the *Seranade's* Galants. Thus *Valera* continued to Visit *Don Christoval* till the End of the first Quarter of the new Moon; and soon after she could not doubt but that the Moon was full. Therefore at the approaching darkness, she acquainted *Don Christoval* with the News.

The loving Gentleman began to repent of what he had done for many Reasons. *First*, because, tho' in the Army, he feared God whom he knew, he had offended in deluding one of his Spouses, (for so the Nuns are called.) *Secondly*, Because he had ruined *Sor Valera* in Life, Body and Soul, being sure that as soon as the Fact was discovered, she should be confined, and after being delivered put to a Miserable Death. *Thirdly*, Because he, being the Author of this Fact, could not but lose his Life, and Reputation too, which was dearer to him than Life.

These Reflections put *Don Christoval* under a great uneasiness, and could not but tell *Sor Valera*, how much his heart was grieved with the News, she, so full of Joy, had given him; and that he though proper, to absent himself before

before the Thing could be suspected by the Nuns. At the same Time he advised her to run away with him into a safe Country, rather than to expose her Life and Honour to a shameful End.

Valera, then perceiving the great Trouble *Don Christoval* was in, comforted him with the following Speech. I know very well what you say to be the immediate way of reasoning upon urgent Cases, as your Thoughts run, you cannot imagine that there can be any other way but what you propose, to save our Lives and Honours: But I will convince you of the contrary, and you will not be displeased at it. Hear me till I have done with my Contrivance.

Don Christoval, in a deep silence, observed the general Expressions of *Sor Valera*, and with pleasure heard the following Speech.

The first time I had the Honour to see you, you made your self Master of my Heart, and ever since I have adored you as the only Sovereign of it. You know my dead Father's Opposition to my Inclination, and that I took the way of confining my self in the Monastery rather than to be bestowed on another what I had promised to you in my Heart. As I was but 12 Years old, when this Storm happened, and I had still 4 Years good before my Profession, I flattered myself, that Things would turn to our Advantage, and to my own Desire and Satisfaction. But I found my self very much disappointed in my Expectations; for since I went into the Convent, I could not hear of, nor from you, tho' I attempted all possible ways for it.

At that time I read in the publick News, that *Don Christoval* was gone Volunteer under the Command of *Don Joseph Blanco*, and I never heard since of you till you came with his Highness the Duke of Orleans to this City, as one of his *Aid du Camp*, and then I was a profess'd Nun, and a little after my Fathers Death, I cannot tell you the Grief which possessed my Heart at the News of your being come to Town, and of my being a profess'd Nun, out of all possibility of offering you in a lawful way what I had promised in my Heart, tho' at the same Time I think it lawful before God, if you are as sincere to me as I am to you.

This burning Passion for you, has put me upon contriving some Way or other to see you, when your Letter came to me by the Sexton; and finding by what you had done in taking this House, that your first love to me was not dead, I readily complied with your Desires, and so having

more

more Time than you to contrive our happiness, I put you in the Way of enjoying them by means of the Ladder, which we have done these two Months. Now I want your Attention to the Sequel.

From the beginning I did suspect the Effects of our Love, of which I am now undoubtedly sensible; and this put me upon contriving new Ways to come out of it with Honour and without Danger. *First*, I thought, that the Inquisitors being banished out of the Kingdom, we could not fear any Blow from them, and this is the Principal and most Material Point to be considered in our present Case. *Secondly*, As I have lived a retired Life ever since I came into the Convent, and the Nuns believe me to be a Saint on Earth, this Opinion will be a great furtherance to carry on this Matter as a Miracle. *Thirdly*, If your present Business do not permit you to quit the Kingdom now, your help will be necessary for the executing of my Project, which is as followeth.

Since I have conceived, and you are the Father, You must Contribute with all your Endeavours to make every Thing happy for your own sake; and to Effect it, you must apply your self to Father *Martinez* a Jesuit, and ask him for such a Remedy that he sells he calls it *Prisina Virginitas*. But you must make use of all your Industry to get it from him; for as it is a wonderful one, and so necessary and beneficial, he takes all the Securities for Secrecy and for his own Interest too.

If you can but do this, I will manage the rest to the Admiration of the World, till we get a safe Opportunity to make our Escape. My Father left me what he had in the World, and it is at your disposal; so you may Order as an absolute Master of my Person and Wealth.

Don *Christoval* heard this Discourse and could not guess the meaning of Sor *Valera*; and as he was very timorous and tender of his Reputation, and somewhat Consciencious, he ask'd her whether the Remedy was to destroy what was done? For in such a Case he would not concur neither directly nor indirectly. *Valera* willing to satisfy his Scruple, told him that it was far from that, for her Design was to carry on the Case and bring it to light, and make every body believe, it was Miraculous, till they could have better Opportunity of ordering Things upon a right footing.

Don *Christoval* thus encouraged, promised Sor *Valera* to get the Remedy of *Prisina Virginitas* from the Jesuit Father,

ther *Martinez*, let it cost never so much; and so full of inward and outward Satisfaction, both passed that Night in perfecting the premeditated Miracle. The Day following *Don Christoval* went to Father *Martinez*, who after having taken the usual Securities from the Gentleman, and fifty Pistoles for the Price of it, gave him the Remedy, the most wonderful in the whole World.

The Night following *Don Christoval* delivered it to Sor *Valera*, who knew very well how to make use of it. She was overjoyed with it, and assured him, that nothing could cross their Happiness for the future; and that they could safely continue their Visits without any Fear of losing their Reputation. Nay, she farther assured him, that if it should happen, that the issue of their Intrigue was a Boy, he should bear the Father's own Name, without any Scandal, and desir'd him to let her manage every thing; and to depend upon her Word, that he should never be a Sufferer by it: So after both had given some Cult to the Miracle in Agitation, they parted from one another that Night.

The Day following, *Don Christoval* was full of Confusion, not knowing what was Sor *Valera's* Design, so at Night, he entreated her to tell him her whole Mind: So she willing to put his Mind at ease, told him her Meaning, saying, Dear *Don Christoval*, be not concerned at all for what I do design to do, for it is not against you, and it will be, I hope, for my own Glory for a while; and to ascertain you of it, my whole Contrivance is this: A Month before my time, I will make use of the Remedy of *Brisfina Virginitas*; and after I will speak to the Mother Prioress, and to the Elder Nuns, and tell them plainly, I had a Revelation that I should be miraculously with Child, and that finding myself in such a Condition, they may (for the Honour and Glory of the Order of St. *Dominick*) call the Midwives and Physicians to examin whether I am a Virgin or not? The Operation of the Remedy being Infallible, they will find me so; and both Midwives, Physicians and Nuns, will give the Thing out as a Miracle, to which will contribute very much the good Opinion they all have of me.

After this, when I come to be delivered, if Fortune orders it so, that it should be a Boy, I do design to call him *Valdon de Christo*, which is exactly to say, *de Don Christoval*. And so the Boy, bearing his own Father's Name, will be held for a miraculous Infant, and by this Means, I shall get Honour

Honour, Glory and Riches, to be furnished with, in case of cross Accidents.

Don *Christoval* liked very well the Thought of *Sor Valera*, and left every Thing to her Management, being sure that no body could have a more refined Contrivance in such a Case: So they continued all the while to see one another every dark Night, without any surprize, 'till the time came when she was obliged to make use of the Remedy and to publish the wonderful Miracle, never heard of before nor since JESUS came into the World.

Sor Valera then seeing her time near at hand, took the Remedy of *Prissina Virginitas*, and when she found herself fit for the Tryal, spoke first with her Father Confessor, acquainting him with her Revelation, concerning her being with Child without the concurrence of a Man; and desiring him to acquaint the Father Provincial *Buenacasa*, he did it accordingly. The Case seemed, at first, to the Reverend Provincial naturally impossible, so he went into the Convent (for the Nuns of it are subject to him) and called *Sor Valera* before the Mother Prioress, and asked her many Questions concerning the Matter: But she with a great deal of Modesty and feigned Sanctity, answered so well, that the Father Provincial did not know what to think or say to her, especially observing her earnest and ready will to undergo the Tryal of Examination by Midwives and Physicians.

This Reverend Father was a very honest Man but full of Jokes, and in a pleasant manner said to the Prioress: *Whether the Devil hath a Power to make a Woman with Child without any opperating Man or no, I cannot tell? This I say, that this pretty young Lady will teach us in time more than we know. Let her be searched by Midwives and Physicians, and let them say what they please of her Integrity. For my part, I never will believe it as a Miracle; for I am the Superior of the Nuns, and I have every Day Jesus Christ in my Hands at Mass, and he could reveal to me this Business rather than to a young pretty Lady. However, I cannot oppose the Tryal, therefore I grant my Consent for it. And so he went home.*

This Prioress knew very well the Father Provincial's Temper, and so took no Notice of his Pleasantries, for the good Opinion she had of *Sor Valera's* Virtue, was of more weight with her, than all the Suspicions in the World could have of her Incontinency; so without any delay, she called eight Midwives, the most skilful of the City, who
(after

(after having taken an Oath, and examined one after another, Sor *Valera*) said, *nemine contradicente*, That she was as good a Virgin as the Day she came into the World. The Prioress was for having a Consultation of Physicians about the same Case, but the Midwives opposed it, alledging, That such Cases and the Examination was devolved as a Right and Property to them, by a Possession from the beginning of the World: So a publick Notary was sent for, who certify'd, That Sor *Valera* was found with Child, and a Virgin, as did attest the eight Midwives upon Oath.

Several Copies of this publick Instrument being drawn by the same Notary, one was sent to the General of the Dominican Order then at *Rome*; another to the Cardinal Protector of the Order; another to the General Inquisitor at *Madrid*; another to the Archbishop of the City; another to the Reverend Father Provincial *Buenafesa*, who did heartily laugh at it, and said, *Time will be against false Virginities*.

Thus this uncommon Miracle began to be published thro' the City and Country, and the Fame of Sor *Valera* increased so much in a few Days, that all the Nobility of both Sexes, and all the Priests and Fryers went to the Convent, to have the Happiness of seeing Sor *Valera*, who from the Morning 'till Night, was obliged to be in the low Chaire, on a State-Chair, to satisfy the Curiosity of so many People. The pious credulous Ladies did bestow on her many rich Presents, and other People did the same to the Prioress and Nuns, only to obtain to have a Ribbon touched on her blessed Belly. So great was the Blindness and Ignorance of my Country Ladies, that many of the first Rank and Quality did dispute the Preference to be the Nurse of the Child, thinking it to be the highest Favour, because they believed that such a Child, if a Boy, could not but be a great Prophet, and if a Girl, one of the greatest Favourites of Heaven. So many pretended to have this Honour, that the Prioress resolved to cast Lots, and by this Means to give Offence to none: So the Lot falling on a young, vertuous, married Lady, every one wished her Joy, and afterwards she was visited by all sorts of People, thinking to make her their Patroness, and obtain, by her Mediation, any thing they had a mind to ask of the new Prophet or Prophetess.

This wonderful Miracle left no time to the Inhabitants of the City, to think of the Calamities of the War, but every body was busy in making Preparations to celebrate the

the Birth of the New Wonder of the World, and expecting to obtain Peace and Quietness with this great Benefit, Heaven was pleased to offer to that afflicted City, in the time of its greatest Necessity.

All this while Sor *Valera*, tho' all the Day in the Choir, did not deprive herself of the Comfort to see Don *Christoval* in the Night, and to put in his Hands the best Presents she did receive from the weak Ladies, as she had done before, making him Master of whatever Money her Father had left her: And Don *Christoval* thus encouraged, thinking they had enough to live plentifully in any Part of the World, advised her to make her Escape before any thing should happen, whereby the false Miracle could be discovered. But *Valera* being out of her time, and expecting every Hour to be taken with Pains, &c. Would not consent to it, but encouraged Don *Christoval* to make himself easy in the Business, and to rely upon her for the happy issue of it. She gave him at the same time all the Instructions necessary how to behave himself in case of her Death, as a resolute Man in keeping a Secret, let it happen what it will: And so *Valera* finding herself somewhat uneasy, and believing it was the flying Post of the new Prophet coming into the World, took her Farewell and Leave of her dear Don *Christoval*, promising him, that in case of Life, she would not stay two Days without coming down to see him; and desiring him to take the Ladder into his Custody, till new Advice, and bid him adieu.

Thus Sor *Valera* went up to her Cell, and taking away all the suspicious Instruments of her Intrigues; she went to Bed, resolved not to call any body, but to suffer alone all the Pains imaginable till she should be delivered. Fortune sided with her, for without any Assistance, she was delivered of a beautiful Prophet before Day; and then calling some of the Nuns her Neighbours, told them that she was delivered in a deep sleep, and without feeling any Pain, and when she awoke, she found the Babe on her Arms. These Tidings of Sor *Valera* did fill the Nuns with Joy, insomuch that some ran to call the Prioress, while the others were on their Knees adoring the new Prophet. The Bells of the Convent soon began to ring, to give the People Notice of the Miracle. The Nurse-Lady and the sworn Midwives went immediately to the Convent, and the whole City seemed to be a Paradise with this prodigious News. The Convent was surrounded with Ladies, Gentlemen, Priests, Fryers, old and young of all sorts.

Sorts and Conditions of People, and the most Ignorant began to take from the Walls small Stones to keep them as a Relick. There is no Tongue able to express the Confusion and Rumour of the Crouds assembled before the Convent so great was the Joy or the silliness of the People, All and every one crying out, the greatest of Miracles!

Night obliged every one to retire, and Midwives and Nurse to perform their Duty in such Cases. The Nuns did solemnize the happy Birth of their new Prophet that very Day with a high Mass and Musick, and their Confessor being the Officiating Priest, thought proper to say on that Occasion the first Mass which is said on Christmas Night. The rest of the Day the Nuns did spend in Dances and all Sorts of rejoycings, receiiving the Congratulations and Presents of foolish, infatuated People.

At Night Sor *Valera*, being tyred with the Importunity of the Nuns that came one after another to adore the new Propher, desired the Prioress to take the Babe into her Cell with the Nurse and to let her alone that she might take a little Rest. Immediately she was obeyed, and taking the Infant in Procession with many Lights, all went to the Prioress's Cell; and every one offered to sit up to watch him: But the wise Midwives ordered to leave the Babe to the Care of the Nurse alone till next Morning: So they went Home and the Nuns to their own Cells.

As soon as Sor *Valera* was left alone, she got up and writ to Don *Chisoral* the whole Success, desiring him to tie the Night following the Ladder to the Rope, and she would go down to see him: But Don *Chisoral* answered her, not to venture herself so soon, and to mind her Health, which was much more necessary to come out of this hard Case with Victory. So she Comply'd with his Request for a whole Week as to her going down, but not as to writing and getting an Answer every Night.

The next Day the Convent was Crouded again with all Sorts of People, but neither Priest nor Fryer did appear that Day; for the Archbishop being a very good Man, suspecting something more than the People thought in the Case, sent Orders to all the Parishes and Convents to be quiet and not encourage the common People in their Ignorance. But the Publick rejoycings multiplying every Day with a Sort of Publick Idolatry, the most Reverend Father thought fit to stop this Disorder by a publick *Man. datum* under pain of Excommunication, taking upon him the Examination of the Case. So calling to a Consultation all

his

his Examinators and Divines, he proposed the Case before them the first Day, and this Assembly was to continue every Day till the Archbishop should get an Answer from the General Inquisitor, and have his full Power to act in the Case.

This wise Resolution of that worthy Prelate put the People in fear of incurring the Excommunication, and the Nuns of losing many Presents and Riches: But especially *Valera*, who began to fear a Discovery of her Intrigue. And happily for her, the new Prophet died the eight Day and was buried in the Vault of the Convent Among the Nuns without any Pomp due to a Prophet, but as *Valdon de Christo*, which Answers in true Spanish. *Affront to Christ* and his Religion. If the Joy of the Nuns had been great, greater was now their Sorrow for the loss of so inestimable a Treasure: But some of them comforted themselves in expectation, that the Mother Virgin being young she might give them a second Prophet. So silly they were as to accuse and blame the Inhabitants of the City, saying that for their Iniquities God had thought them unworthy of that heavenly Babe, and that they were obliged to make publick Penances and beseech God to give them by the same Mother a second Prophet, &c.

While the Nuns did treat the People with these and the like Scandalous Expressions, and the Nurse retired into her House to cry for the Death of her Babe. *Valera*, did not fail to acquaint Don *Christoval* with their eminent Danger, and with the urgent necessity of making their Escape the Night following.

Both agreed upon it, that *Valera* dress'd in a Servant's Cloaths would follow Don *Christoval*, taking only what Money and Jewels they had in a Portmantle. So Don *Christoval*, the next Day sed very well two light Horses, and kept every Thing ready for the Night following.

The next Day in the Evening Sor *Valera* desired the Prioreſs to give her leave to perform a Fast of 48 Hours in her Cell, without seeing any Person whatsoever: For by this Preparation, she hoped in God, to Vindicate hers and the Convents Reputation against the Archbishop. The Prioreſs very glad of it, gave her leave, promising that none of the Nuns should go near her Cell during the whole 48 Hours, and ordered at the same Time a silence to be kept in the Convent. And thus Sor *Valera* got 48 Hours Time which was all they wanted to go out of the Kingdom without any Suspicion or Accident.

Silence

Silence being ordered by the Prioress, every Nun went to their Cells at eight of the Clock; and Sor *Valera* looking her Door, let the Rope down to get the Ladder; and immediately went down herself, and without losing Time, as soon as she was dress'd in a Servant's Habit they took Horse and went away towards *Nayarra*. Their Fear made them fly all that Night and part of the next Day, so that the second Day at Noon they were out of the Kingdom and of all sorts of Danger, and with great Joy continued their Journey towards *Bayona* in *France*, where they arrived in good Health, and took rest for some Days, diverting themselves at the Expence of the Credulous, Ignorant People of *Zaragoza*.

Before I come to the Nuns again, I cannot pass by giving an Account of what happened to a Mad-Man on the Account of the new Prophet born into the World. There is a Saying among the vulgar *Romans*, That the *Anti-christ* should be born of a Nun: Therefore that Man, reputed Mad, seeing the Crouds of People round about the Convent of *Santa-se*, began in the middle of them to cry out and say: O ye Fools, that believe the Son of Sor *Valera* to be a holy new Prophet! Remember that the Anti christ is to be born of a Nun; and for ought we know this Boy is the Antichrist. Indeed in this he was wiser than all the Rest; but they could not suffer any Thing against their blind Opinion of the New Prophet; so they did beat the poor Man sadly, and was forced to fly away. But as soon as he heard that the new Prophet was Dead, then he began to run up and down the Streets and say. *Thanks be to God that the Anti-christ is dead. Kill the Nuns that we may have no more Anti-christs.*

I come now to the Prioress of *Santa-se*. The poor Woman did prepare herself with fasting upon Bread and Water (as she herself declared afterwards) the whole 48 Hours that Sor *Valera* was confined in her Cell, in hopes to help her with her Prayers. So at the End of the Time appointed, she went and knock'd at the Door but in vain. When she was tired, and thinking that poor *Valera* was dead, she ordered the other Nuns to force the Door, which done, they found in the Cell nothing but the Signs of Death in the Ladder, which so much troubled the Innocent Prioress and her Nuns, that they did not know what to say for themselves, being so grossly imposed upon by a Virgin Mother, and with a false Prophet: However they had got by the bargain a great deal of Presents.

As

As their only Appeal in all Emergencies, is to the Reverend Father Provincial, the Prioress writ to him, acquainting him with the Flight of *Sor Valera*. The Provincial went immediately to the Archbishop to have his Advice in the Case. What they did resolve about it, few knew: Only that the Archbishop suspended the Prioress of her Office, and the Doors of the Convent were shut for a whole Year. So this wonderful Miracle was turned into Smoak, and the Nuns instead of having a Prophet, got a Year's Confinement. But this being thought very hard, that the poor Innocents should suffer for *Sor Valera*, the Prohibition was taken off, and the poor Nuns began to see their Friends; tho' they got by this Miracle, the Name of *The Nuns of a new Prophet*, and *Pristina Virginitas*.

By this Remedy, the Jesuits have got great Riches, not only in *Spain*, but in *Portugal* too: But at the same time that they give out, that it is to cover the Infamy of a young unfortunate Lady, and of all her Family; they ought to consider, that by it they encourage Vice; and it is certain that if there was not such a Remedy, many young Ladies would be more Vertuous than they are. But in this let them answer for themselves.

I come now to meet *Don Christoval* and *Valera* in *Bayone*, and continue with them their Journey. They went thro' *France*, *Valera* in the same disguise, 'till they arrived at *Breda* in *Suize*, where they were married, and had two Children in three Years time, and then poor *Valera* died, and soon after, her two Children. *Don Christoval* changed his Name, and resolved to come to *Holland*, as he did, and was robbed in the Way; so that when he reach'd *Amsterdam* he was in great Want and Necessity: But the *Marquis de la Angalerie* assisted him, till he married again a young *French* Lady of a very good Family; but her Father gave her nothing. In this Condition I found in *Amsterdam* this unfortunate Gentleman, at my first coming from *Portugal*, and while I was there, he shewed me of his own Writing this whole Story. I knew myself the Substance of it, but not the Particulars, which he bestowed on me; and desired me to stand Godfather to the first Child, which I did. Soon after, this Captain Aid du Camp, (and at last nothing) died; and left his Child and Wife in great Poverty, tho' her Relations are very rich.

From this and the other Accounts I have given of the Miracles of the *Romish* Church, the Reader may infer as many Consequences as he pleases: For my Part, tho' I could

could say and write more and more, I must leave off at present, making an end with my hearty Prayer to God, That it may please him, to Convert all my Country People to the true Faith of the best Church, and to enlighten their Understandings, that they may see the Abominations, Idolatries, and Superstitions committed in a Christian Country, under the Cloak of Piety and Virtue: And so abhorring them they may glorify God with undefiled Hearts in his true Church. Amen.

THE

Revelations of three N U N S.

I Did design to pass by the Account of these Revelations, and insert them in my fourth Volume: But at the Request of some worthy Persons, to whom I am much obliged, and whose Desire is a Precept to me, I have placed them here, to make an end with them of this third Volume. Indeed the nature of this Account doth not differ from the Subject in hand, since they did produce the Effect of a wonderful Miracle in all those that gave Credit to them. And because some of our Gentlemen of the Army were in some measure Incitements for such Revelations, and they are alive still to confirm the Truth: I will give the Account under some Disguise for fear of disobliging them, relying intirely upon their Wills of divulging or concealing the Fact.

But before I come to the material Point of the Revelations, and the wonderful Effects which they produced in the sottish, foolish ignorant People, it seems proper to inform the Reader with the Birth, Education and Monastical Life of the three Nuns, who made themselves so famous by their forged Revelations. Their Names were *Sor Clara*, *Sor Mary*, and *Sor Paula*. I knew them all, and was familiarly acquainted with some of their Relations; so with sure Confidence, I may give an Account of every Thing relating to them in their several Conditions.

S O R

SOR CLARA.

Sor Clara was born of noble and illustrious Parents: Her Father obtained the Title of Marquis from King Charles the Second. He had many Sons and Daughters; and this obliged him to send some of the Sons to the King's Service, and three of them into three several Convents of Fryers. Of five Daughters he married two, and put three into three different Monasteries of Nuns, but with a small Pension for their extraordinary Expences. Sor Clara was the youngest of all, but the most admired for her Beauty, which in time, brought her to make several false Steps, tho' she only got one Fall by them, and this happened in the following manner.

She was not quite Fourteen Years old, when an Officer of the Army (who was mighty familiar with the Marquis) became much more familiar with the Lady Clara, then the only Daughter in the House. Their Intimacy soon broke out to the great Grief of the Family; and had the Officer been of the same Principles of Religion, or willing to renounce his own, he could have had with Lady Clara, a sudden high Preferment in the Spanish Army: But nothing could move him to forget his Duty to God, and his Loyalty to his Sovereign Queen. The Marquis, then despairing of any honourable Conclusion in the Matter, resolved to send Lady Clara into the Country till she was freed from her Indisposition, and immediately after, he ordered her into the Convent called *de las Forcadass*. (the meaning of this Word I did explain in my first Volume.) In the Year of her Noviciate, she gave many Proofs of Repentance; nay, the same she did the first Year after her Profession, inso-much that the Nuns never saw her even once at the Grate; and by this close Confinement she gained the universal good Opinion of all the Nuns, and especially of the Mother Abbess, who used to visit her very often in her own Cell. I will leave Sor Clara here, till I come to meet her in Company with the famous Sor Mary and Sor Paula.

SOR MARY.

Sor Mary's Father was a rich *Hidalgo* in the Country who used to say, That his Grayhounds had better Beds

than the King himself. Because he kept, most commonly, 12000 Sheep, and had always great Heaps of Sacks of Wool, whereupon his Dogs used to lie, and which was worth more Money than the King's Bed. Besides the Sheep, he had a vast Estate in Land, Vineyards and Olive-trees: So his yearly Rent was computed to be worth between 8 and 9000 Pistoles. This Gentleman had only one Son, and Donna Maria. She was not handiome, but very agreeable; and her melodious Voice was the enchanting Supplement of all other Graces, and by it made herself better known and admired, than by a dull sleeping Beauty.

She was sixteen Years old when the Marshal Tesse did command the Army, and was on his March towards Catalonia, and one of the principal General Officers did pitch on Donna Maria's House for his Quarters. The rich Hidalgo did receive him with all manner of Civility, and was very glad to have in his House one of the Chiefs, to prevent, by his means, any Disorder of the common Soldiers; and, to divert and feast him, he desired Donna Maria to sing after Supper, which she did to the Admiration of the General Officer, insomuch that he became in love with her. How he did to obtain Favours from Donna Maria, I do not know: This was certain and publick, that after three Days stay there, he continued his March, leaving Donna Maria with a sure Proof of their short Intrigue, and full of Thoughts of his Perfidiousness.

When she was thoroughly sensible of her Misfortune, and had no Letter from her gallant Officer, who had promised to write, and to take her out of any Trouble, she began to take other Measures beforehand unknown to her Father, who, upon Notice thereof, would certainly kill her. This Opinion she entertain'd of her Father, put her upon a Resolution to run away into the City, and live *incognito* there till her Case was over. So as she was the Mistress of every Thing in the House, she got the value of 4000 Pistoles, and one Day when her Father and Brother were invited to a Wedding in the Country, in the Night, unknown to her Servants, took Horse and went to the City dress'd in Man's Cloaths. She alighted in one of the publick Inns; and thinking, that upon her Father's Inquiry, the Horse would discover her, she sold it to the Master of the Inn, and took Lodgings in a poor Widow's House, to whom she opened her Case, promising her a great Reward for Secrecy.

When the Father came home, and knew the Case, he did omit nothing to discover where Donna Maria was; and tho' he found the Horse, he could not find the Mare, for the poor Widow was as good as her Word, and kept Donna Maria conceal'd till she was brought to Bed. This done, she went to the Convent of *Forcadás*, and paying the usual Sum for her Reception, she was admitted Nun, and to none of the Nuns declared she her Case, but to the Mother Abbess, who kept it secret till she was a professed Nun. Then she wrote to the rich *Hidalgo*, acquainting him with Donna Maria's having been Nun since she had quitted his House; and that, as she was not willing to marry the Gentleman he had propos'd to her, and on the other hand, she was loath to disobey so good a Father, she had taken so good a Resolution, &c. But all this did not prevail with the Father, for he had intercepted one of the Officer's Letters that came after she had absented herself, and by it, he discovered the true Occasion of her Flight: So the old Man publicly disown'd her for his Daughter, and died soon after of very Grief. Sor Maria then began to play the Hypocrite, and to live, in appearance a godly Life, which, together with the melody of her Voice, did enslave many Persons both in the Convent and in the City. And here I will leave her to come to

SOR PAULA.

Paula's Birth and Education was so obscure, that we could not know any other Relations of hers but an old Gentlewoman, who, as she said, was her own Aunt: And this was known after Paula's Beauty was publicly admired, both by *Spaniards* and *Foreigners*, but none got admittance into her House, except a Reverend Fryer, who was reckoned very Rich, tho' not in good Works. Several Persons of Quality made many Attempts to be acquainted with the Aunt, but in vain. At last, a certain Prince of the Blood, who had a despotick Power at that time, being told of the unparallel'd Beauty of Paula, sent his Gentleman with a Present, answerable to the Giver, to the Aunt, desiring a Visit in his Palace together, with her Niece. The old Gentlewoman received the Present, and by Paula's Consent, promised to obey him: But the Reverend Fryer, knowing the Case, ordered Things so, that Paula was sent immediately into a Convent, to

be protected there against the Prince's Violence. The Day following, the Prince, being disappointed, and knowing the Fryer's Trick, secured the Reverend, on Pretence that he had Communication with the Enemies, and was kept close Prisoner, till he bought his Liberty by ordering *Paula* out of the Convent, and by not opposing her paying a Visit to the Prince.

By this means *Paula*, with her Aunt (forgetting the rich Fryer for a generous Prince) went to the Pallace where she was kept Prisoner under a more noble and loving Guard than the Fryer had been under before; she became, for a while, the only Object of the Prince's Inclinations. I say for a while, that is, all the while that his Royal Highness was in the Kingdom. And it was thought, she would have the Honour to follow him, had she given him some Proof of Procreation. But she was left behind with a great annual Pension, and with Orders to retire into a Convent, which she did *per Force*, rather than to lose her Pension. So she went and received the Habit, and made Profession of a Nun in the Convent *de las Forcadaz*, and altered so much her way of living, that every body took her for a true Penitent and a new godly Nun.

Now I come to talk of Sor *Clara*, Sor *Mary*, and Sor *Paula* jointly, or, as the Proverb goes, *Of three Bodies and one Soul*. We have them all three in the Convent of *Forcadaz*, and all three living like Angels on Earth, in outward Appearance. Let us now discover their Acquaintance, and the Contrivance of their Revelations wherewith they so much deluded thousands of ignorant People; and got at the same time their own Aim. There is in every Convent of Nuns a Custom, inviolably practised among them, to contract Friendship one with another; but with this Caution, that all the Nuns given to Piety, either real or feigned, never communicate with the *Mundanas* (as they call them) *viz.* those that are given to go to the Grate and mind only worldly Pleasures: But all their Friendship and Company is among those that are Spirituals, and that have renounced the Flesh, the World, and the Devil. And by the same Rule, the *Mundana's* converse one with another of the same sort, and not with the Spirituals. Only the Mother Abbess and those that have a publick Office in the Community, are obliged to converse and deal with the two Factions of *Spirituals* and *Mundana's*.

There

101. There was in the said Convent 120 Nuns: and among them all, there were but three spiritual Nuns, *Viz.* Sor *Clara*, Sor *Mary*, and Sor *Paula*: So by their frequent meeting together in the Choir, at unusual times to perform their private Devotions, they contracted an intimate Friendship one with another, and began to visit one another in their private Cells, and by degrees, all three opened to each other the Secrets of their Hearts, and their past amorous Intrigues: And as their Devotion and Piety was forced, and not grounded upon a Principle of true Repentance for their past Offences, soon discovered to one another the burning Desires of falling to their former Trade.

They were on one hand engaged in that Course of spiritual Life, which they could not quit without a great Scandal and detriment to themselves. On the other hand they thought it impossible to obtain the End of their Desires by continuing a spiritual Life, without exposing themselves to a more dangerous Precipice; nay, and without bringing upon themselves the Censure of the inhumane Inquisition.

Being agitated with these Thoughts, after many diabolical Contrivances, to bring the Business to bear, Sor *Clara*, tho' the youngest of all, but may be, depending much on her noble Quality, propos'd the following Method, to make every thing answerable to their Desire.

You know, my good Friends, (said Sor *Clara*) the infamous Name of this Convent, wherein none are admitted but those that have committed the Crime so common to our Sex; and because they are forced to chuse this sort of Life, rather than to lose their Lives; the People calls them and us too, *Las Forçadas*, i. e. Forced Nuns. You know likewise, that the People of the City, nay, and the Nuns themselves, entertain always an Opinion, That there are constantly in this Convent, two or three pure Souls, or godly Nuns, whom every body respects as penitent Saints, and are in great Esteem amongst the best sort of People. At present we three do enjoy this Happiness, and every body hath a great Veneration for us: Therefore upon unanimous Consent, we may begin to work a Piece of Business, which, if I am not mistaken, will bring us both Profit and Honour, and the Satisfaction too of seeing our Desires accomplished.

With great Attention Sor *Mary* and Sor *Paula* did harken to what Sor *Clara* proposed, and they both promised

to follow her advice in every Thing she should Counsel them to do: So after many Protestations of Secrecy in the Case, *Sor Clara* express'd herself in the following manner.

You know that we all three make Use of the Reverend Father *N.* as our Confessor; and that he is an Ignorant, but mighty Coverous Man, as ready to believe us as to receive from us. Therefore the only way is, to get him into our Interests by Money, and by some Revelations from Heaven. I will begin the Work myself, and you must second it by my Advice. Both *Sor Mary* and *Sor Paula* heartily embraced the Method, and offered *Sor Clara* whatever Money they had, to execute her Project. So without further Consultation in the Business, *Sor Clara* prepared herself, to begin the Work the next Day with the Father Confessor, as follows.

Sor Clara's first Revelation by St. Dominick.

The next Day in the Morning *Sor Clara* went to Confess, and told the Father Confessor, that she had a particular Case to communicate to him, which would take more Time than he could afford in the Morning; and that she begg'd of him to call after Even-Song to hear her again, and to Comfort her; and that in the mean time she was ordered to make him a Present of Twenty Pistoles for his own Use, and that after *Vesper's*, he should know his Benefactor. The Reverend full of Joy, took the Money, and promised her what ever Help she should want from him; and the good Fryer dismissing her with a small Penance, went to celebrate the Mass, and to pray for the pure, godly, generous Soul of *Sor Clara*, vowing to God, that he would do every Thing to serve and oblige that Servant of his divine Majesty, in any Thing whatsoever she should require of him. *Gold with Fryers is the only moving Spirit for a servant Prayer.*

In the Afternoon the Father Confessor did not fail to go to hear *Sor Clara*, who was waiting for him already at the Confessionary Grate; and after some Spiritual Compliments were over, she began her Confession, not of Sins, (tho' she had many) but of her Revelation. She assured the Credulous Father that *St. Dominick* had appeared unto her the Night before in the Habit of the Order, and spoke to her in the following manner.

My

My
you b
past S
ry A
self
come
and o
from
Enem
forth
to Con
and i
of Lin
allow
your
I wil
:isfati
To
I was
vour,
me
Pistol
Preser
contin
perser
make
Then
holy
Mary
tion
woul
to th
Celest
tinues
temp
to ou
and
Answ
Ob
befor
collec
with
a bl
for M
ciall

My dear Daughter Sor Clara, since by your true Repentance you have obtained God's Pardon and Forgiveness of all your past Sins; and by the continuance of your holy Life, the very Angels in Heaven sing, and declare, you have made yourself the Favourite of God, therefore I have thought proper to come down from above, to congratulate you on this Occasion, and own you for my Daughter, and to ascertain you, that from this Day I take you under my Protection against all Enemies whatsoever. Be sure that even God himself Henceforth shall have no Power over you without my leave; And to convince you, that all Power is given to me in Heaven and in Earth, I will make you some Allowance in your way of Living, and dispence with some of your Penances, and allow you in their stead some Worldly Pleasures. And because your Confessor is entirely devoted to me with a blind Faith, I will choose him for the Instrument of your Comfort and Satisfaction; which I Order you to impart unto him.

To this I answered our glorious Father Dominick, that I was a Sinner still, and deserved not so heavenly a Favour, and that perhaps my Confessor would not believe me. But the Celestial Saint reply'd: Take these Twenty Pistoles for a Token, and tell him, that I send him this Present for his unfeigned Devotion to me, and that I will continue to bestow on him those sort of Favours while he perseveres under my Command, which I will send by you, to make him sensible of my Esteem both to you and to him. Then coming near me, the Glorious Father gave me a holy Kiss, and I begged the same Happiness for both Sor Mary and Sor Paula, my Companions in Joy and Affliction; and he answered me, that upon my Account, he would grant them the same Favour, and would appear unto them, and so all of a sudden, leaving my Cell full of Celestial Splendor, he disappeared out of my sight; and I continued as in a Trance, in a pleasant and delightful Contemplation of this Revelation, giving my hearty Thanks to our Glorious Father Dominick for such an unexpected and undeserved Favour. Now I desire your Advice and Answer about this Matter.

Observe, That the Reverend Father had Preach'd some time before, a Panegyrick Sermon on St. Dominick, and had extolled his Virtues and Power almost in the same Way with the Revelation affirmed by Sor Clara. He was really a blind begotted Devoto of St. Dominick, and believed, for Matter of Fact, every Syllable of the Revelation, especially the Continuance of such a Favour as the Twenty

Pistoles: So he resolved to shew himself more devoted for the future, and obey *Sor Clara* as the Messenger of such heavenly Tidings: After this delightful Thoughts, he gave such an Answer as this to *Sor Clara*.

I am overjoyed to hear from your Mouth whatever my Celestial Seraphim and Almighty Father *St. Dominick* has revealed unto you, for it has been my Opinion ever since I entered his Glorious Order, that he had all Power in Heaven and on Earth, and that God cannot punish any of *St. Dominick's* Sons and Devotas without his Consent; nay, I am apt to believe, that God wants *Dominick's* Leave under his Hand and Seal, to satisfy therewith the World; and without such an Instrument how can we believe? that it is God's absolute Will to punish any of *Dominick's* Family? So let us rely entirely on our Saint's Protection, and let us obey his Commands, and do whatever he has revealed to you. Now let me know *Sor Clara* what I can serve or oblige you in? To which *Sor Clara* answered thus. I have told you already, that our Compassionate Father *Dominick* is willing to dispence with some Penances of my Life, and to allow me in their stead some Pleasures and Satisfactions and that he has chosen you for an Instrument to accomplish them; but as he has not told me what sort of Pleasures he alloweth me, I must have patience till he reveals again to me his Will, and then we shall be sure, that what we do is agreeable to him; for I would not for the World do any Thing without his Celestial Leave and Directions. The Reverend Father was very much edified with *Sor Clara's* Humility and entire Submission to Saint *Dominick's* Will; and praising her Resolution, assured her of his ready Disposition to serve her, and begged of her, to tell the same to the Glorious Saint in the next Apparation: So he dismissed her without any Penance, thinking she was a Heavenly Creature after such a Revelation, &c.

Sor Clara took her leave of the Father Confessor and went up to meet *Sor Mary* and *Sor Paula* whom she did acquaint with every individual Circumstance of what was past in her Confession, and of the Reverend Father's Disposition to execute every Thing she would desire him. The two Nuns were overjoyed with this News, and praised the witty Contrivance of *Sor Clara*, and chosing her for their Leader, both assured her, that they would be as ready, as the Father Confessor, to follow her Advice and to obey her Orders in every Thing.

The

The Reverend went to his Convent, and began to put in writing every Sillable of *Sor Clara's* Revelation and of the whole Discourse past between them both; and resolved to continue his writings (as he did) with a Design to give them to the Publick in due Time. That Evening the three *Spirituals* spent their Time in consulting a second Revelation, which was to be communicated to the Father Confessor the next Morning by *Sor Mary*; and after *Sor Clara* had instructed her in every Thing necessary to the Purpose, they went to Bed, and the next Morning *Sor Mary* went down to the Confessionary Gate, and thus she belaved herself in the Business.

Sor Mary's Revelation by the same S. Dominick.

My Spiritual Father since my last Confession I have not committed any grievous Sin; so wanting sufficient matter for a Penance, I will declare some of my Past Sins: (which done) She continued not her Confession but the Discovery of her Revelation in this Manner.

Be not surprized, my Reverend Father, if a Sinful Creature, as I am, Communicate a Celestial Vision, or rather a delightful Apparition of our Glorious Father *St. Dominick* to you. Indeed last Night I awoke and saw my Cell full of divine Rays or Beams, and in the middle of them the Blessed Father, who told me, that upon *Sor Clara's* Account he came to pay me a Visit, and to take me under his Care, and grant me the same Indulgences, he had granted the Night before to my Sister *Sor Clara*. He ordered me to tell you this, and to give you these Twenty Pistoles as a Present and Reward for your unshaken Devotion to him, and ready Disposition to Comfort *Sor Clara*. And commanded me at the same time, to Charge you in his Name, to grant me the same Allowance of Pleasures, that you would grant to *Sor Clara* on pain of incurring his Wrath and Indignation for ever. And as soon as he had finished these words he regaled me with a Celestial Kiss, and Vanished away out of my Sight.

O Generous, and Omnipotent Father! (answered the Reverend Confessor) How great is your Goodness! How ineffable your Providence. How incomparable your Love towards those that with true Hearts are devoted to you. What Can I do in return of these inestimable Benefits? I will receive Death rather than forget or deny them.

See now, my dear Sister, what Effects a fervent Devotion to our glorious Seraphim, produceth. O Heavenly Pistoles! I will keep you, and I will adore you, as Relicks come from Heaven. I will be readier to obey, than you glorious Father to Command.

And you, Sovereign Angel under the Veil of Mortality, you regenerate *Mary* to the State of Grace and heavenly Benedictions by your sincere Repentance, be assured that you shall find in me a Slave to accomplish whatever you would order me from our glorious Father St. *Dominick*. But since he has not yet declared unto you what sort of Allowance he is to grant you, it is my humble Advice, that you should, by fervent Prayer intreat him, to declare it unto you; and then we may do every Thing without Fear of any Celestial or Terrestrial Power; for our Father is the only Almighty, to whom all other Powers are subordinate and subject.

Sor *Mary*, well satisfied with this Advice, begged Absolution, which the Father Confessor gave her without any Penance: For Gold obtains Absolution gratis. So they took leave one of another; and the Reverend after he had performed divine Service, went to his Convent to write down this second Revelation, and the wonderful Generosity of his glorious Father St. *Dominick*. Sor *Mary* had time before Dinner to acquaint Sor *Clara* and Sor *Paula* with every Thing transacted in the Confession, and they did put off till the Evening the Consideration, and Furtherance of the Business.

After Mattins, in the Evening they assembled together in Sor *Clara*'s Cell; where after several Consultations, they concluded a third Revelation, which Sor *Paula* was to Communicate to the Reverend Confessor, and which she did the next Morning in the following Manner.

Sor Paula's Revelation.

My Reverend Father, the Nature of this my Confession is only to perform what I am commanded to tell you by our Sovereign Father St. *Dominick*; viz. That considering the incomparable Vertues of Sor *Clara* his Favourite, it is his Will, that you should persuade the Mother Abbess to renounce, in favour of Sor *Clara* her Abbesship, declaring unto her, that it is the Order from the Almighty St. *Dominick*; who to Recompence her Trouble and

and y
Fifty
the H
Death
last N
with
and o
Pistol
rites.

Wi
unto
Gift,
Fath
give
worl
mand
lose
Virg
velati
of yo
is a f
quali
are r
some
you
the H
Disp
will
clara
he di
came
when
verer
her
to re
sure
swor
pres
w
ciati
acqu
fwer
in p
clara
whi

and yours, sends you Twenty Pistoles for your Use, and Fifty for the Abbess, which you are to give her after she has resigned; and if she refuse to do it, pronounce Death then on her. All this the glorious Father told me last Night in an Apparition, wherewith he favoured me with a Promise to take me under his mighty Protection; and ordered me likewise, to put you in mind of Forty Pistoles he had sent you before this by two of his Favourites.

With great Attention the good Father was harkening unto *Sor Paula*, and with ready Humility received the Gift, and full of Astonishment, answered: O Bountiful Father! thy Will be done on Earth, as it is in Heaven. I give you my unfeigned Thanks for having chosen me, unworthy Creature, as an Instrument to perform your Commands. This I will do and come to an End, or I will lose my Life in the Performance of them. Now chaste Virgin (said he to *Sor Paula*) Did our Father in the Revelation grant you some Favour, and dispence with some of your Mortifications? No (answered *Sor Paula*.) This is a sign then, replied the Reverend, that tho' you have qualified your self by your Repentance for his Visit, you are not quite got into his Favour, else he would make some Allowance in the Course of your Life, and give you Pleasures instead of Penances. However, if you have the Happiness to see him again, pray tell him my ready Disposition to obey his Commands; and this very Day I will begin the Work of Renunciation in favour of *Sor Clara*. This done, I will wait for his Commands: So he dismissed *Sor Paula*, and soon after the Mother Abbess came to Confess; and as she was telling him of a Dream, wherein she thought to have seen *St. Dominick*. The Reverend took hold of this Opportunity, and did persuade her with so great Efficacy and the shew of the Fifty Pistoles, to renounce, that she readily consented to it; and to assure the Father Confessor, that that was her Design, she swore it before she received the consecrated Wafer in the presence of several Nuns.

While the Father Confessor was perfecting the Renunciation, and performing divine Service, *Sor Paula* had acquainted *Sor Clara* and *Sor Mary* with the Father's Answer, and soon after they were convinced of his readiness in performing his Promise; for many Nuns came to *Sor Clara's* Cell to wish her Joy for the new Honour of Abbess, which the old one had renounced in her behalf. But as they

this Renunciation was not made in due Form, she took no Notice of any Congratulation, till soon after hearing the Bell of the Community to assemble the Nuns, she was obliged to go into the Convents Hall, where the Father Confessor made a sort of a Sermon, declaring that the Mother Abbess by Inspiration from the Glorious St. *Dominick* had renounced her Office in favour of *Sor Clara*: And after he had praised the Vertues of the new Abbess, he exhorted all the Nuns to obey her &c,

Then the old Abbess, leaving her Seat, placed *Sor Clara* in it, and delivered unto her the Keys of the Convent and the Seal, and swore Obedience unto her, and after this all the Nuns one after another on their Knees before *Sor Clara*, did promise Obedience to her; and she with great Humility received and kiss'd them all, promising to be rather their Companion then their Abbess. After all the Reverend Father Confessor, to Crown the Ceremony, Sung the *Te Deum*, and gave his Ghostly Benediction to the elected Abbess, not forgetting the Kiss as a Formality.

This done, the Confessor took his Leave and went to get the Confirmation of the Election from the Reverend Father Provincial; as he got it under the Seal of the Order, tho' the Provincial was a little surprized to see an Abbess so young as *Sor Clara*: But her Noble Extraction did supply the want of Age, and did Silence the Father Provincial &c.

The Father Confessor went to his Cell to write the third Revelation and whatever was performed that wonderful Day, in which he spent all the Evening: So he could not wait upon the new Abbess till the next Morning.

Sor Clara in the Evening, after she was Complimented in the Name of the Reverend Provincial, and got the Confirmation of the Election, called the Community together, and disposed of all the publick Offices. She gave the Keys of the Convent's Gate to *Sor Mary*, and those of the Parlour to *Sor Paula*: These two Offices being the most Honourable, since the security of the Nuns depend upon them; for whoever has the Keys, may at any Time in the Day or the Night let in any Person whatsoever. So you see that *Sor Clara* has ordered every Thing to the full Satisfaction of her Companions, *Sor Mary* and *Sor Paula*. Now they wanted one Thing that was very Necessary for the better accomplishing their Designs.

The

The Father Confessor's Appartment which was next to the Gate of the Convent, had fallen down, and the other Abbess had neglected the repairing of it during her Time: So the new Abbess propos'd to the Community this Business, and got their Consent for it. And accordingly with great speed it was fitted for the Reverend to his great Satisfaction and that too of the New Abbess; for while he lived in the Convent with the Fryers, they could not enjoy the good Father's Company at Night as she and her two *Spirituals* design'd. Thus the new Abbess dismiss'd her Community and went to the Refectory or Common-hall, where Sor *Clara* treated her Nuns at Supper, and gave them leave afterwards for an absolute Recreation, which the Nuns took every one in their own way for the space of eight Days according to Custom.

Sor *Clara* after Supper went up to her Cell with Sor *Mary* and Sor *Paula*, and in a familiar Discourse kept them till Midnight. Then she told them how well every Thing succeeded by her Contrivance; and desired them to tell her openly their Minds, which they did, and the new Abbess, having prepared herself that Night for a second Revelation, the next Day in the Morning she went down to Confess. The Reverend Father was waiting for her, and So without loosing any Time she spoke thus to him.

Sor Clara's Second Revelation.

My Reverend Father, I know very well to my great Glory, that I have been till now under your Care and Direction concerning the Spiritual Business of my Soul; and you know how Obedient I have been to your Advice on Account of your firm and fervant Devotion to our Glorious Father St. *Dominick*: But now Things have taken another Turn. And by his divine Order and Command I am, in some measure, your Superior, and you ought to be from this Day forward under my Care: And to this End I will Order your Appartment to be repaired with all speed, that you may be always ready at Hand, to fulfill our Fathers Will, which I shall now declare unto you as he commanded me last Night.

As I was in my Spiritual Meditations, acknowledging the many singular Favours, our Celestial Father has bestowed upon me, and especially this last of putting on my weak Shoulders the heavy Burden of the Abbship, the
divine

divine Seraphim appeared unto me, accompanied with many Angels, which, for a while, sang with a charming Melody: And when the Song was over, our Father came to me, and saluting me with a Kiss, thus spoke to me.

My dear Clara, from henceforth you shall be Pure and without Spot, and the Joy both of Heaven and Earth. I have heard your Prayers, which, as Incense, came up to me, and out of my singular Love to you, I have brought down from Heaven this Choir of Celestial Musick to celebrate our Nuptials; And now before these heavenly Witnesse, I do receive you for my everlasting Spouse; and upon your Account, and the Love you have for Sor Mary and Sor Paula, I will do the same this Night with them before I go hence up to my Royal Habitation.

This done, I will pour upon you all three, the Gift of working Miracles; and tho' many Persons in Authority, will persecute you and my Son, and my other Wives; nay, and they will endeavour to put you all to Death. I will be on your side, and will stop the Course of their Fury with terrible Wonders. And because I have but a little time to visit Sor Mary and Sor Paula, I shall only celebrate with them my Nuptials, and go immediately away. And now adieu my charming Dove, kiss me till I come to see you again. Thus our glorious Father left me, without speaking one Word of my Abbeyship, which makes me suspect, he is not well pleased with it.

As soon as St. Dominick's new Spouse had put an end to her Revelation, the Reverend humble Confessor fell upon his Knees before her, and said, O divine Seraphiness, worthy Wife of the Almighty Father, I cannot with less Humiliation and Respect speak to you from this Day forward. I congratulate you upon your happy celestial Nuptials, and I look upon you as upon the Queen of Heaven, since your divine Spouse is the everlasting King. I expect, by this Means, to shine in the Gift of working Miracles together with his Spouses; and will be always subject to his and their Will. And as for your Abbeyship you may be easy, for by our glorious Saint's Order to me, I have been the Instrument of your Election, and brought to a happy Conclusion the Confirmation of it. While he was continuing this Subject, the Sexton came and told him, that the late Mother Abbess was taken very ill, and that she did want his Spiritual Assistance. Sor Clara desired him to go immediately to her Cell; and so without any Formality of Absolution, he left the new Abbess full of Life, to help
the

the old one almost empty of it. *Sor Clara* sent for another Fryer to officiate that Morning in his stead, and was very glad of the old Abbess's Sickness, this being a lawful Colour to keep him in the Convent Day and Night; and as every Thing seemed to contribute to her Aim, she went up to tell it to *Sor Mary* and *Sor Paula*, giving them, at the same time, all the Directions to the Purpose: Which done, they all three went to the old Abbess's Cell to comfort her in her Illness.

But to their great Surprise, (or rather to their Joy) they found the old Mother in the last Agony, and soon after dy'd. When the Confessor went to her, she was so faint, that she had only time to give him the Keys of her Desk, to deliver them and every Thing else to the new Abbess, which he did in the Presence of many Nuns. So by this her sudden Death, *Sor Clara* got back again not only the Fifty Pistoles of the Renunciation, but many other Things of Value. After she had taken every Thing away, and given Orders upon such an Occasion, of what was to be done, she took along with her the Reverend Father into her Cell, where he was to dine that Day, with *Sor Mary* and *Sor Paula*.

When the Abbess was in her Cell, she presented a Cup of Chocolate to the happy Fryer, and while he was drinking it, she did relate again the Revelation, to put the Reverend in Mind of what he was to do. The Reverend did perform his Office to the full Satisfaction of the new Spouse of *St. Dominick*, and seeing his Queen and Celestial *Clara* really pleased, thought himself extremely happy, expecting, by her Means, to be the first Favourite of *St. Dominick*; and as he had such an Opinion of his Power, he thought that every thing was supported by his Might, so he fell on his Knees to give Thanks to his glorious Father, for so many Benefits received from his Hands; and to implore his Assistance, that he might please *Sor Mary* and *Sor Paula* after Dinner, as well as he had done the new Abbess before: But *Sor Clara* interrupted his Devotion, and desired him to put it off till Night, or till he was in his own Cell, for the Lay-Nuns were coming up to lay the Cloth for Dinner, and it was not proper to shew this Humility before them: So the obedient Father got up, and without an especial Command from *Sor Clara*, he durst not sit down, (such great Respect he had for the Celestial Spouse of his Omnipotent Father *St. Dominick*) but she desired him to take a turn into the Garden while the Attendants were

were preparing what was necessary for Dinner: So he went into the Garden till he was called up again to Dinner.

After Dinner, he satisfy'd *Sor Mary* and *Sor Clara*; and now all three had obtained their Desires with all manner of Satisfaction and Secrecy, and without any Fear of being discovered. And to continue in the same without giving any ground for Suspicion to the other Nuns: The Abbess contrived the following way.

To prevent all sort of Jealousy in the other Nuns (said she to the Reverend and her Friends) it is Necessary that one of us should feign herself very sick, that we may have our Confessor in the Convent every Day and Night, on pretence of a Spiritual Assistance; and when one is recovering, the other must feign herself Sick, and so one after another by Turns. They approved this Thought; and the Abbess, on Pretence of Grief for the Death of the old one, was to begin the Distemper: So they dismissed the Confessor, who went to his Convent to write down every individual Syllable and Action, said and done by them four that Day, without any Disguise of Words. So much was he infatuated with the blind Faith and Devotion to his Mighty *St. Dominick*.

The next Day in the Morning, the Reverend Confessor went to celebrate the Mass of Thanksgiving for the Election of the new Abbess; and many other Fryers of the same Convent, went to say Mass for the dead Abbess; whose Corps was to be buried in the Evening that very Day: But the Reverend got an Order to put off such a Mass of Thanksgiving; for, the new Abbess was taken very ill the Night before, and it was not fit to give Thanks till she was recovered: Likewise he was ordered to wait upon her immediately, for she was afraid of some Convulsion Fits, and was willing to prepare herself with a full Confession of her Sins.

This urgent Case made the Reverend to forget and quit every Thing and fly to the Abbess's Cell; and finding her as in an Agony, (as she shewed by her Gestures) he advised her to endeavour as much as she could, to get some quiet Minute to confess; so she desired the Company to withdraw, and the Reverend was left alone with her, and when they had done, he opened the Door, and let the Company of Nuns in, and (seeing the Abbess easier than she was before her Confession) they thought this to be an Excellent Remedy, not only to Cure the Soul, but the Body too; and they all proposed in their Hearts to make use of that

that
were
glad
him
the
vine
W
Wiv
fast,
A
Coffi
an
Anf
verer
read
Bed
Mary
callee
T
Reve
whil
the
Fath
it;
Mira
Fath
of a
E
work
Fath
them
the
drefs
publi
Mary
So
herfe
this,
Wom
an
had
ther
way
to he
Mary

that Remedy upon such Occasions: They desired the Reverend by no means to quit their Abbess that Day, and he gladly complied with their Request. So the Nuns left him in the Cell with Sor *Mary* and Sor *Paula*, who upon the Account of their publick Offices were excus'd from divine Service.

When the Reverend saw himself alone with the three Wives of his Sovereign *Dominick*, he desired his Breakfast, which Sor *Mary* administred unto him.

After Breakfast the two Spirituals went down to their Offices, leaving the Reverend alone with the Abbess, with an Order, that if any should come to visit her, to Answer, that she was taking a little Rest, which the Reverend performed Litterally till Dinner time. He being ready in Sor *Mary's* Cell, (for the Abbess was to keep her Bed for some Days) he was called there to dine with Sor *Mary* and Sor *Paula*, whose Company he kept, till he was called to go and bury the old Abbess in the Evening.

The same Method which was observed that Day by the Reverend and the three Spirituals, they practised for a long while alternately in their Sickness, as we shall hear from the Confessor's own writing by and by. Soon after, the Father's Apartment was repaired, and he came to live in it; and now, wanting only to shew the Gift of working Miracles, the three Spirituals consulted the Reverend Father Confessor about it, for he was to be the Publisher of all their pretended Miracles.

Every one of them proposed her own Contrivance for the working of Miracles. Sor *Mary* said, That the Reverend Father was to get, by Money, some Beggars, and persuade them to feign themselves Lame, and to come to the Gate of the Nunnery to speak with her; and that she would undress their Legs and rub them with Oyl, that they might publish afterwards, that they were suddenly Cured by Sor *Mary*.

Sor *Paula* said, That she could not find any way for herself to work Miracles: But Sor *Mary* did help her in this, perswading the Confessor to get by Money, some poor Women, and instruct them that they might say, they had an Issue of Blood, and that Sor *Paula*, with her Prayers, had Cured them. This was approved of by all: So the Mother Abbess said, That as for her, she would find another way of bringing both Profit to the Convent, and Honour to herself, which was by making the Image of the Virgin *Mary*, whom they had in the Choir, to shed Tears every

Friday

Friday from Morning till Night, wherewith the People would be alarmed, and run in Crowds to the Convent, &c.

Having then agreed upon this, the Reverend Father did set to work the next Day, and soon got many Beggars to side with him, and in a few Days *Sor Mary* Curing the Lame, and *Sor Paula*, some Women of the Issue of Blood, got such Reputation of Sanctity, that they were almost ador'd for Saints on Earth.

The Abbess, at the same time, made the Image of the Virgin shed many Tears; which she contrived in this manner. The Face of the Image was made of white Wax, and the Head of Wood; and she placed a Sponge dipped in Water behind the Eyes of the Image, making two small Holes in the upper Part of her Eyes, every *Friday* Morning the Abbess dressing the Virgin's Head, used to tie the Sponge close to the Eyes, and so the Water came out through the two small Holes, as if it were Tears, which being observed by the Nuns, they soon found Means to spread this Wonder through the City and Country, to the great Admiration of sottish ignorant People.

This Prodigy, together with the Fame and the Sanctity of *Sor Mary* and *Sor Paula*, and of their Virtue in curing incurable Distempers, one with Oyl, and the other with Prayers, soon crowded the Church of the Convent, and the out-Yard of it with several sorts of People. Some went to be cured of their Distempers: Others went for a Preservative; and both Healthy and Sick did offer their Wealth to the Image, thinking to wipe her Tears with Presents and Offerings. This Trick lasted but a little while; for by the just Judgment of the true God, the Father Confessor turned Mad, which happened in the following manner.

The poor Reverend, either by the great daily Work with *Sor Clara*, *Sor Mary* and *Sor Paula*; or by the great Fatigue in publishing through the City their Miracles; or (what is more sure) by the Permission of the righteous God, who would not suffer those wretched Creatures to go on in their Abominations; grew so Lean, &c. that he seemed to be a perfect Skeleton both in Body and Mind. He began to shew his Madness by crying out that he was the only Favourite of his glorious *St. Dominick*; and that he was his Deputy on Earth, and that all the Fryers of that Order were under his command; and that the Saint had sent him from Heaven a Purse of Pistoles, and many other Things which

which
to re
Th
Jarm
less t
They
their
negle
were
send
to try
Ac
to ge
along
which
nion.
W
ed hi
the S
incre
and v
red b
out t
Upon
his B
say,
the C
The
the h
the
his C
Inqui
them
fessor
ther
Af
whol
the l
or a
the l
holy
callin
with
had v
was i

which he kept in his Bosom, while in his Senses, in order to reveal them in due time.

The Abbess and the two Spirituals, were very much alarmed, expecting from the Confessor's Madness, nothing less than a plain Discovery of their Revelations and Intrigues. They did not know that he had written an Account of all their Transactions from the Beginning; therefore they did neglect to secure those Writings; and all their Endeavours were only to persuade the Reverend Father Provincial, to send the Confessor into some of the Country Convents, to try, by that Means, whether he could recover his Health.

At their Request, the Provincial ordered the Confessor to go first to the Convent into his old Cell; and to take along with him all his own Goods, Books and Papers, which was done by the Father Sub-Prior and his Companion.

When he was in the Convent, the Provincial commanded him to be locked up in his Cell, and to speak only with the Sub-Prior. With this hard Confinement his Madness increased so much, that one Day he killed the Sub-prior; and when the Provincial went to see the Murther committed by him, he assaulted the Reverend Father, who, without the Help of his Assistants, had been murdered too. Upon which he was bound fast, and the Provincial took all his Books and Papers to examin them; for he used to say, That he had written a Book with his own Hand, by the Commands of his Omnipotent Father St. Dominick. The Reverend Provincial (who was sworn Qualificator of the holy Inquisition) found among his Papers the Book of the Revelations of the Three Nuns; and by Vertue of his Oath, he was obliged to produce it before the holy Inquisitors, which with all Secresy he did, and acquainted them with the never heard of sort of Madness of the Confessor, and of the Murther he had committed on the Father Sub-prior.

After they had read the Writings, and considered the whole Case, they did resolve to confine the Confessor in the Inquisition, and try whether his Madness was a Fiction, or a real Distemper. So the poor Reverend was put in the Inquisition, and being examined several times by the holy Fathers concerning his Writings, he did abuse them, calling them Rogues and Ignorants, and threatening them with the Power of St Dominick; he did protest that he had writ that Book by his Commands, and that whatever was in it was Matter of Fact, and only what he had done himself.

himself with the Three Wives of his glorious Father; ~~the~~
 This open Confession of a Mad-man put the holy Fathers under some Concern; and not knowing how to proceed in this Case, ordered the Printer of the holy Office, to Print six hundred Copies of all the Confessors Writings, which ended with this *Mandatum* from the Inquisitors.

We order the Readers hereof, on Pain of Excommunication and our Displeasure, not to divulge any Part of this Book, and to give their Opinions in Writing, &c.

By Order of the holy Fathers.

Balmaseda.

These Copies were sent to all the Qualificators and Officers of the Inquisition; and one of them to every Convent and Parish-Church, to be delivered sealed to those two Fryers, and Priests that were summoned to go such a Day to the great Hall of the holy Office, to be present and hear what the mad Confessor said to all the Articles of his Writings.

I was one of the two Priests summoned to appear for the Cathedral Church of *S. Salvador*, and we had three Weeks time to read the Book, and give our Opinion before the Day prefixed for our Appearance in the Hall. The Principal Point to be examined was, Whether the Confessor being a Mad-man, was to be punished by any Law, or not? For by the Civil Law he could not be punished; nay, nor found guilty neither. So that the Difficulty to be cleared was, whether the holy Fathers had Power to declare him guilty or no? And this being a dangerous Point to be decided against their Authority, every Body kept Silence in it, and we declared, That the Madness of the Confessor was not real but supposed, which we did pretend to prove by many Passages of his own Writings; and humbly desiring the holy Fathers to examin the three Nuns about it, with their accustomed Caution; we left the last Resolution to their Wisdom and Clemency.

With this last Word we did intercede for the Fryer and Nuns; for no Priest has Pleasure to see any of his Brethren exposed to publick Shame and Punishment. Now the Reader may believe that I kept this Case very secret, while I was in my Country, for fear of incurring the Displeasure of the holy Fathers; but now I am free from them, and under the best Government of the World; so I may safely discover it for the good of the Protestants. The Day prefixed being come, we went to the Inquisition's Hall, and after the usual Ceremonies in such Cases, the holy Inquisitors

Inquisi
 Habito
 Favou
 the I
 first I
 with
 some
 gining
 Th
 (this
 potent
 that
 and m
 Death
 able
 many
 your
 phim.
 writ
 not b
 nor
 spirat
 You
 to h
 Th
 mand
 which
 Inqui
 any o
 whe
 mina
 W
 swere
 nal,
 -Glor
 O
 have
 his p
 by h
 her a
 some
 to ac
 good
 Earth
 That

Inquisitors sent for the Prisoner *Father*, who appeared in the same Habit of his *Dominican* Order, which was thought a particular Favour. Then the Secretary began to read Article by Article the Prisoners own writings. The first Article being read, the first Inquisitor asked him, whether he had writ it himself with his own Hand, and whether he had been advised by some living Persons or by the Devil, to write in the beginning of his Book that wicked Revelation?

The Prisoner with a cheerful Countenance said: *Sirs*, (this was an unusual Title to the holy Fathers) My Omnipotent Father declared unto his beloved Spouse *Sor Clara* that many inipious Persons would persecute his three Wives and me; nay, and that they will endeavour to put us to Death; but at the same time he left us this Comfortable Promise, that he would stop their Proceedings with many Wonders. Therefore take Care of yourselves, for your Power is Subordinate to that of my glorious Seraphim. Now I will Answer to your Question: *First*, I writ with my own Hand whatever is in the Book, and not by the Advice of any Living Person of this World nor of the Devil, for I know him not: But by the Inspiration of the Almighty living in Heaven *St. Dominick*! You call a *wicked Revelation* that of my glorious Father to his dear Spouse? O blind Men and of little Faith.

The Inquisitors displeased with this Answer, reprimanded him bitterly and ordered the Secretary to go on, which he did, and the Second Article being read, The Inquisitor asked him, whether he had known unlawfully any of the three Nuns mentioned in his writings? Or whether he had been persuaded by any of them to a Criminal Action?

What do you call unlawful and Criminal Action? answered in a great Passion the Prisoner. Can it be Criminal, what we do by a Command from our Everlasting Glorious Father *St. Dominick*?

O Blasphemers! I think it my greatest happiness to have performed my Father's Will, delivered unto me by his pure Virgin *Sor Clara* I call her a Virgin in her Soul, by her unfeigned Repentance. Did not *St. Dominick* grant her and *Sor Mary* and *Sor Paula*, instead of some Penances some Pleasures? Did he not chuse me for the Instrument, to accomplish this Sovereign Grant? How could I with a good Conscience Neglect the Performance of it here on Earth? As to the second Part of your Question I say; That they did not persuade me to it, but by telling me their

their Revelations: And should I be so wicked as not to comply with them? I tell you that I knew them, not as you know yours. But,

Stop his Mouth (cried out the first Inquisitor) and ordered the Sheriff to carry the Prisoner back again into the Prison, and to give him only Bread and Water till the next Appearance. So the holy Fathers dismissed us till further Orders, Commanding the Reverend Father Provincial of the Dominican Order to Examine the three Nuns, and to take in writing their Defence, and send it printed and sealed to all the summoned Persons with all speed.

Accordingly the Week following, we received the following printed Paper.

By Order from our holy Fathers the Inquisitors, I have examined the three Nuns mentioned in their Confessor's Book, all three swore it to be all Forgery, or the Effect of the Confessor's disordered Brains; and that for their own Satisfaction and the Honour of the Convent, they humbly intreat the holy Inquisitors, to grant them Leave to appear Personally in the great Hall, to Vindicate themselves before those self same Persons that had been summoned before. And that the holy Fathers had granted their Request. &c.

As soon as we got this Paper we were impatient till we were summoned again, which happened a Fortnight after, and then, in Expectation of a curious Debate, we went to the Hall with a great deal of Pleasure. When all the Members of that Assembly were together, the first Inquisitor made a sort of an Oration, where he in some measure did declare, That their Opinion was, that the Confessor (tho' troubled in Mind) could not invent such Things without any Ground, and that the three Nuns would appear there to Vindicate themselves, which (as they thought) they never could do, so as to Satisfy the holy Fathers. When he had finished his Speech, he ordered the three Nuns to come in. Sor Clara and Sor Paula did appear very beautiful, that Day, and Sor Mary seemed to have armed herself with all other charming Grades, except Beauty. The Inquisitors honoured them with three small Chairs, and by that we knew, they did not appear as Criminals there, but as Evidences against the poor Confessor.

Then the Secretary was ordered to read the principal Articles touching their Revelations and Gift of working of Miracles, which lasted about two Hours. And having done with them, the Secretary stopped; and desired the three Nuns, to give their Answers. Then the Abbess getting up, said,

said, she knew nothing of the Matter, and Sor *Mary* and Sor *Paula* said the same. Many Questions did the holy Fathers ask them, but they always insisting in the Negative, the first Inquisitor declared that all the Circumstances were against them; especially one, viz. That ever since the Confessor had grown mad, the Image of the Virgin had not shed Tears, which was an evident Sign that the Abbess, by some sort of Artifice had contrived that sort of Miracle. Therefore, tho' they could not pronounce any Corporal Punishment against her for want of Evidences: They thought fit to Command Sor *Clara* to renounce her Abbey-ship within the space of four Days; and likewise Sor *Mary* and Sor *Paula* their publick Offices. They were going to reply, but were commanded to obey, and take this way, as the most fit to avoid Scandal, both in the Convent and in the City. So they withdrew with great Displeasure.

The Inquisitor, then, charging the whole Assembly with Secrecy in this Case, dismissed us without hearing the End of the Examination of the mad Fryer.

The Day following there was a Report publickly spread thro' the City, that the Abbess, Sor *Mary* and Sor *Paula* had quitted the Convent, the Night before, leaving all the Keys at the Gate of it: which Report was given out by other Nuns. The Vice-Roy gave orders to follow them every where, but all was in vain, for they could not be found.

The Truth is (as we did believe it ourselves, tho' without the Liberty to tell it in Publick) That the holy Fathers, finding the three Spirituals quite reverse, and worthy Objects of their esteem, kept them in the Inquisition to Recruit their Seraglio; and the better to colour this their Design, they ordered Sor *Clara* to renounce her Abby-ship, and the others their publick Offices, to blind by this Means, the whole Assembly of Qualificators; and to make the People believe, that upon this Score they had run away: Nay, and commanding the other Nuns on severe Pains to divulge it so, so they were free from any inward Suspicion from the summoned Persons, of any such wicked Inventions. I must leave the three Nuns then, with the holy Fathers working Miracles *À-la-mode*, and feeling the Pleasures of Queens for a few Days: For I may safely aver, that they never came out of that Place, and at last they found a Tragical End to their Lives.

Coming again to the Reverend Confessor, I can only certify, that he was sent back to his Convent a little recovered of his Madnefs, but not quite Cured. He seem'd

to be free from his extravagant Frolicks, and to get Leave to walk in the Gallery or Cloysters of the Convent. Now I will divert the Reader with what this mad Fryer did to a Jesuit; which brought him to be confined again for it.

I have given in my first Volume an Account of the reserved Life and Conversation of the Jesuit-Fryers; and of the great Care they take to shew Humility outwardly, to inspire in the Peoples Hearts an high Opinion of their Honesty, and especially of their Aversion to the feminine Sex. And that most commonly the People will not believe of a Jesuit a false Step with any Woman. The other Fryers being not Partakers of this Opinion, are very much against the Jesuitical Manners, and are very glad of any Opportunity that comes in their way, to divulge any Thing, to stain the Jesuits Reputation. Now it happened that a full Discovery of their Impurity was brought to Light thro' this mad Fryer.

For one of the Learned Reverends among the Jesuits, having some Business with the Father Provincial of the *Dominicks*, went to visit him in his Cell, leaving his Companion in the Cloyster, where the mad Fryer was walking. The Jesuit did not know him; and having some grievous Sins to confess, which he was not willing to discover to any of his own Fryers, desired the mad Fryer to hear his Confession, and to avoid Suspicion, they continued walking, one hearing, and the other confessing his Sins. When the Jesuit had finished, the mad Fryer gave him Absolution; and began immediately to laugh and cry out. Ha, ha, ha! The Jesuits do the *same*, the *same*, the *same*, Many Fryers of the Convent, hearing the Noise, came and asked him, What do you mean by the *same*? What, (replied the Mad Fryer) that the Jesuits do the *same*, the *same* that I did myself with the three Wives of our Father St. *Dominick*.

The Jesuit, full of Shame, did not know what to say, and began to threaten him with the Inquisition for a Breach of Secrecy: But the other Fryers told him, that he was a Mad-man, and not to mind him. However, the Father Provincial, being told of it, to satisfy the Jesuits, sent the mad Fryer to the Royal Hospital, to be kept there among the mad People; and there the Reverend dressed with a Gown of a brown coarse Cloth, remain'd during his Life, and all the Power of his Omnipotent Father St. *Dominick*, could not take him out of it, nor Cure his Brains. This is the true Account of the Revelations and Miracles of the three

thr
thr
and
ind
try
that
pear
they
and
Dese
very
say,
Chast
Th
berty
very
devili
Fear o
How
of the
you d
self, an
no Pri
the hol
rious
I hav
MAST
Corrup
and wh
you wit
from th
this Fa
and his

Vol.

three famous Nuns; and to speak more properly, of the three W——s, and of the Father Confessor.

What can Priests, Fryers and Nuns say now? nay, and the Holy Fathers the Inquisitors themselves? They may indeed say, and do many Things like these in the Countrey where they are, to poor ignorant People, or to those, that out of Fear of that hellish Tribunal, believe in Appearance, every Thing from their Mouths, tho' inwardly they know, or at least, suspect the Truth of what they say and do. What can the Jesuits say for themselves, and in Defence of that affected Purity of Life, after the Discovery of one of their Society's Confession? They will not say, that none of Ignatius's Sons ever was defiled in his Chastity.

The poor Nuns, as they are confined, have more Liberty to say than to do; but Priests and Fryers lose in every respect, do more than they say. And, above all, the devilish Fathers Inquisitors they say and do, without any Fear of being called to give an Account of their Behaviour. How do you like, Protestant Reader, after these Accounts, of the Romish Religion? I hope you will answer me, that you do not like it at all. For all that, take care of yourself, and live and die in your Faith and Church; and let no Priest nor Fryer snare you: But armed as you are with the holy Scripture, pull them down, which will be a glorious Action before God and Men.

I have presented you in these three Volumes, with the MASTER-KEY to open and see all their most secret Corruptions; make use of it in your own Defence; and while I am working the fourth Volume to present you with, pray beseech God Almighty to preserve my Life from the Hands of cruel Men; and I will return you this Favour, praying God for the Prosperity of our King and his Nobles, and for the good of your Souls. *Amen.*

A N
A C C O U N T
O F T H E

Most Reverend Father in God, D. Antonio Ybannes de la Riva de Herrera, by the Grace of God, Archbishop of Zaragoza, in the Kingdom of Aragon in Spain. (Omitted in the Second Volume.)

I Had the Honour to converse with this worthy Prelate, when he was persecuted by the Troops of King *Charles*, as I have mention'd at the End of this Account. And I had the Beginning of his Life and Promotions from his own Mouth.

He was born in the Kingdom of *Galicia* in *Spain*. His Father was a Carpenter by Trade, poor, but a very honest Man; and as he had but this Son, he endeavoured to give him the Education of Reading and Writing. When he was Twelve Years Old, Canon of *St. James of Compostella* took him into his Service as a Page, and sent him every Day to the College of Jesuits to learn the *Latin* Tongue, and afterwards Philosophy; and he did not disappoint his Master in his Expectations, of his Assiduity and Application. It happened at that time, that the Bishop of *Murcia*, who was a Dominican Fryer, and one of King *Philip* the IVth's Bastard Sons, came to visit the Sepulcher of *Saint James*, and being visited by the Canon, more familiarly than by any other of the Chapter, his Lordship took a Fancy to his Page, and desired the Canon to take it in good Part, if he should ask of him his Page, and that he would provide for him. So the Canon, tho' against his Will, parted with *Don Antoino*, and he went to serve the Bishop as one of his Pages, and by his good Behaviour, got so much into the Bishop's Favour, that his Lordship soon put him in Orders, and made him one of his Domestick Chaplains, and after a while, Canon of the Cathedral Church of *Murcia*.

He

He always kept himself with the Bishop, with whom he was all in all. At last King *Charles II.* who was Brother to the Lord Bishop, having a great Esteem for his Lordship, consulted him, and offered him the Arch-Bishoprick of *Zaragoza*, worth 25000 Pounds *per Annum*. But his Lordship, being old, and fully satisfy'd with his Bishoprick, desired the King to give it to Don *Antonio*, as the only Person worthy of it for his Honesty and Religious Behaviour. So the King presented him, and the Pope Confirmed him Archbishop of *Zaragoza*.

Never was Archbishop better beloved than he was in the City and Diocess for his mild Temper, Natural Goodness and Affability, and excessive Charity to the Poor. We cannot say that he was a learned Man, but his Humility supply'd all other Wants. He had always before his Eyes his Birth, and the Poverty of his Parents, and was not ashamed to tell it to his Friends, and this made him more esteemed and respected all by Sorts of People. His Life was a Pattern to the Clergy. For in the first Place, he did Eat and Drink with great Moderation; and I heard him say, that he did not expend 200 Pistoles a Year in his Personal Expences. He was assiduous at the Divine Services, and used most commonly twice a Week to Visit and relieve the sick of the Royal Hospital. In the Night he did appear in the Streets more than in the Day; for accompanied with his Chaplin and on Foot, did go to Visit the Poor Families, and Assisted them. And so much he got the Hearts of the People, that one Word of his Mouth was enough to make up the bitterest Difference between some Families.

The Fame of his Life fly'd to the very Ears of King *Charles II.* and his Majesty made him *Vice-Roy*, or Lord Lieutenant General, and General Governor of the Kingdom of *Aragon*; and tho' he desired the King to excuse him from such a Burthen, the King insisting on it, he was obliged to accept the Honour.

His Excellency, in his high Dignity, did Discharge his Duty with so much Honour, Equity and Justice, that the King was highly pleased with him, and when his Majesty fell sick, he consulted him about his Successor to the Crown; and his Excellency being for the House of *France*, this made him so ill beloved by *Charles III.* and so ill treated by the *Imperialists*.

Since King *Philip* came to the Throne of *Spain*, he was made again Lord Lieutenant of *Aragon*, and then, being not able to attend the Business of the Church and State, he obtained

obtained Leave from the King and from the Pope to have a Suffragan Bishop under him, to mind the Business of the Church and Diocess. His Excellency had then for his Secretary Don *Loxeno Armengual* who before had been his Page, and as he was in Priest's Orders, and was a Man of Vivacity and a great State's man, His Excellency did pitch upon him to be the Suffragan Bishop, Settling 2000 Pistoles yearly Rent for his Maintainance: So he was consecrated Bishop, and took upon him all the Affairs of the Church: And he proved so Covetous and Ambitious a Man, that in a short time he became as much hated, as his Master had been beloved by all sorts of People. But of this Bishop I have spoke in my Second Vol.

When *Charles III.* entered *Aragon*, his Excellency was succeeded by another far Inferior to him in Dignity and Goodness; and could not retire to *Castilla*, because *Charles* was proclaimed at *Madrid*; so for fear of some publick Insult, he went into the *Franciscan* Convent, and from thence to the *Carthusians*, and at last to *Albolate* a Town near *Valencia* belonging to his Excellency, where with 200 Men and a Collonel of *Philip's*, he secured himself, till the Duke of *Orleans* conquered *Aragon* again. Then the King made him Inquisitor General, and Archbishop of *Toledo*, but soon after died.

It is a wonder that no Body found the least Thing to object against his Life and Conversation; and every Body did praise him for his Humility, Charity, Assiduity in the Dispatches, and for many other noble Qualities of his Soul, which, if I should relate, would fill up this Treatise. I wish all his Clergy had followed the steps of so good a Prelate; for tho' of different Opinion with us, we know in the 10th of the Acts, That in every Nation, he that feareth God, and works Righteousness, is accepted by him.



N. B. Speedily will be publish'd Dr. *Gavin's* Dreams, or the Master-piece of his Master-Key, &c.